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In this issue

Song of Life
by Ernest C. Wilson

Roses in the Desert
by Evelyn Whitell

A magazine devoted to Christian healing

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

I now partake in Spirit of the holy communion, and realize the healing power of the Christ body (Spirit substance) and Christ blood (Spirit life)

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

Jesus Christ now opens the Spirit of my mind, and I am flooded with ideas that lead on to success and plenty

These statements are to be used from

March 20 to April 19

For further explanation of these thoughts turn to page 68

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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CONTENTS

Roses in the Desert, *by Evelyn Whitell* 2
The Song of Life, *by Ernest C. Wilson* 9
Illumined Creation, *by Helen Wood* 17
Pray Always, *by Alva Romanes* 28
A Study of Matter, *by C. O. Southard* 32
Taming the Beasts, *by Wright Field* 40
Let Me Forget, *by Helen Lockwood Coffin* 46
Sunday Lessons 47
Where Does God Come In? *by Julia W. Wolfe* .. 65
Silent Unity 67
Health and Prosperity 68
Prayers Answered 71
Help from Silent Unity 79
Take Time to be Holy (Song) 83

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Roses in the Desert

A True Story

By EVELYN WHITELL

THE SUN BLAZED down on the hot soil of the lonely African veldt. At the door of a small house, unprotected by trees, a woman stood shading her eyes and looking toward the distant mine. It was nearly time to close. The nerve-wracking noise of the machinery would at last be still. The Kafirs would return to their kraals, and Durham would come home. She did not know whether she longed or dreaded to see him tonight. She would meet him with her usual smile: she could not do otherwise. Dear, strong, patient Durham, who had worked in the darkness of the mine since early sunrise. How little he was aware, when he left her at the breakfast table, of her heart's bursting with agony as she faced the long day without him. She knew she was not the only white woman who had had to bear this. There were hundreds of others who had come from beautiful homes across the water and gone out on the lonely African farms, but they generally had children; while she had been here for two years, and had never seen a child except the little Kafirs; and she had not looked on the face of a white woman since the day of her arrival.

So far away from every one! At first she had thought it would be so wonderful and romantic. She had read of the lonely veldt, the big white stars in the sky, the silver moon, and the stretches of land; and only little kraals were to be seen for miles and miles over the flat country! The first few days she had not felt lonely, the Kafir life had amused her. She enjoyed having her own little home. She was fond of music, and Durham had bought her a lovely piano; but now the piano and her violin both remained untouched, and Durham never

even knew it. He came home quite tired, and after supper only wanted rest. He never knew that she was lonely; she kept it from him bravely, each day wondering how long she would be able to do this.

"It cannot last, it must not," she kept repeating as she stood at the door. "Something must come, something shall. I will tell him tonight that I cannot endure it. We must leave here, we must get away."

THEN THERE CAME the sound of his footsteps, a little slow and weary, but quickening as they neared the house. She saw his smile of greeting, heard his sigh of joy, as he went into his room to wash and change his dusty working suit for the spotless white one, which he always wore in the evenings. She had made up her mind to speak, to tell him tonight, but when he came out and sat down at the table, the words she was always preparing died on her lips.

No, the day had not been so long, she had not been entirely alone. A woman had come with her sick baby, and the little Kafir boy had sat on the doorstep, hoping that she would ask him in. Of course she did not understand their language, but perhaps it was better so. This was all she could tell him. It was an often-repeated story, and he generally went to sleep before the end of it. Then she always decided she would try again. She knew how all day he had been shut out from the sunshine in the darkness of the mine, and how he had endured it because there was always the anticipation of the evening when he would be alone with her. And so the days went by, long dreary days, with no entertainment and little to do. When the sun got hot and unbearable, she would draw the blinds, unmindful of the little Kafir children that often came up the walk and tried to take shelter on the porch. When alone, she would go back to the time of her girlhood, and all the wonderful ideals she had had, the great dreams of her life, her longing to travel. It was this longing that had brought her from her home to far-off Africa, and eventually to this lonely place, miles

from any human habitation, where now she could not even see a passing train. And they would be here for years. Durham had got a splendid billet. He was well paid for his work, but what did money matter? She would have grown old before they would be able to enjoy what they were saving.

A KAFIR KNOCKED at the door. He looked anxious and troubled and pointed to one of the kraals. He was trying to explain in his own language that his child was sick and needed medicine. She knew these natives looked on her as a goddess. It was their faith in what she gave them that helped, but she was so tired of their calling on her at all hours, of listening to the words that she did not understand; tired of their poor little wretched babies left in the heat of the sun until their little bare bodies were covered with flies. She would have given all she possessed at that moment, had she opened the door to find a white woman standing before her and to hear a woman's voice speak in her own tongue. She passed the man a bottle containing what she thought he needed. He shook his head, however, and pointed to his home. She knew it must be something unusual, but she could not possibly walk through the heat of the noonday sun to find out what was wrong. The eyes of the man were imploring. He was talking rapidly in his own tongue and motioning towards the distant kraals. Knowing the persistency of the natives and seeing that this man was not going without her, she picked up her helmet hat and umbrella, and made her way across the burning sand.

She had nearly reached the kraal when something happened. She was startled by the sound of horses' hoofs coming rapidly over the ground. She stopped and held her breath. It was a white man on horseback, the first white face she had seen aside from her husband's for two lonely years.

He sprang off his horse and came towards her. She forgot the Kafir, forgot everything, in her great joy at speaking with the stranger who, because of his white

face, was no stranger at all. He explained rapidly that he had come to see her husbnad on business, that he had had a terrible ride and was tired. "But," he added, "let me go on alone to your house; this Kafir boy needs you."

"It was nothing," she said; "they are always needing me."

"Fortunate woman," he replied; "highly favored to be so much needed by these needy people. A glorious work to which you are called!"

FOR A MOMENT she was indignant at his lack of understanding, but it was delightful to hear again the music of her mother tongue. She turned and left the Kafir, and walked with the white man towards the house.

The Kafir followed them. The man turned and spoke to him in his own language.

"It's their baby," he explained. "Go back with him. Help the wife, she needs you."

"I have given him medicine," she answered.

"Go; tell her that God can heal the baby," he said abruptly. "Don't miss an opportunity, you must not —you dare not!"

"Dare not?"

"Yes; dare not. How do we dare to miss an opportunity that God has put into our hands."

"But you——" she said. "You have come to see my husband."

"All that can wait, your husband will soon be home from the mine. I'll see to the horse and help myself to the generosity of your home. You will find me there when you come back. Go where you are called, it is your opportunity."

Impelled by his voice and manner, she unwillingly went with the Kafir. It was the story she had expected: the baby was sick, and they needed her presence, the assurance of her face.

When she returned, the white man awaited her. He had made himself at home in his surroundings as

men who have traveled always do. He gratefully ate the meal she prepared and then leaning back in his chair with a sigh of satisfaction, he looked round the little home with a smile.

"IT'S A WONDERFUL PLACE you are in," he said. "What an opportunity! a life of work among the natives, never an idle moment. I suppose they look on you as their teacher and healer?" She laughed at the idea. "Teacher——" she said. "I can't even speak their language. Healer?—yes, I believe I am that. They have faith in the medicine I give to their children.

"Why can't you speak their language? Why don't you learn it?"

"Because it doesn't seem worth while. We shall not be here forever, at least I hope not."

"But if it were only one sentence you uttered to some one who needed it. If you only knew enough to say 'Jesus heals' to one who was sick, wouldn't it be worth while?"

"Oh, I suppose I could learn. Durham can speak it. He has to, poor Durham, he talks little else. Sometimes I wonder that he doesn't forget his own tongue."

"Why *poor* Durham?"

"Well, because he's out of place, and so am I. We ought never to have come here."

"We are never out of place except in our own mind," he replied.

She looked at him in amazement.

"I mean," he continued, "the place we are in is the place where we are intended to be, whether it be in the great city of New York teeming with millions of people, or out on the lonely veldt among a few native huts."

She was angry at his lack of understanding.

"It is hard for any one to know unless he has lived in such a condition," she said.

"I know, because I faced it myself. When a young, ambitious boy of fifteen my parents came out to South Africa and settled on one of the far-off lonely farms.

It was a life very different from what my mother had been used to; but I shall never forget her sweet patient spirit, and her happy smiling face. When I was impatient with conditions and longing for some white boys to talk to, and for the old games we used to play at school, she would tell me that we must glorify the desert, and she would read about the wilderness rejoicing and blossoming as the rose. She was a missionary in her life. At any hour of the night when she was called to help, she was always ready to go. She taught me by her life that the true missionary is one who never loses an opportunity of doing good. There are hundreds of white women in this country who are living a life similar to yours, who never hear their own tongue spoken, who never see a white face, who never hear the sound of a train. Lonely, desolate lives they would have, working all day on the barren land, if it were not that they had some interest."

"WHAT INTEREST?" she asked. "When I came out here, I came full of hope and joy. Durham bought me a beautiful new piano. He does not care much about music, and he doesn't even know that I don't play any more. I thought I was going to be happy, but the utter loneliness of everything sank deeper and deeper into my soul."

"Ah, you have a piano," said the white man. "Now let me tell you a little more about my mother. She was not a musician but she could play hymns and sing in her own sweet natural way. We had a church out of doors, and we taught the natives to sing and we taught them the beauty of making life beautiful, of keeping themselves clean, of doing by others as they wanted to be done by. In her leisure time, my mother taught the little Kafir boys to read, and she sent away for Bibles, and she changed their mode of living, and broke down their old superstitions, and told them of the God of love who could heal them when they were sick, and who took care of their babies. And not only did she do this, but she commenced quite a little corre-

spondence school in her own way. She got the names of many of the white women living on far-off farms, and every one of the women had something to look forward to in a letter coming from her every month. She was never lonely after that. How could she be? No true missionary can ever be lonely. The whole world is full of need. The whole world is reaching for the love we have to give.

NEXT DAY THE WHITE MAN set off again on his journey, but he had left something behind. The atmosphere of the little home was changed. When the Kafir boy came as usual to sit outside on the doorstep, he was no longer the unwanted dirty child that he had been before. For the first time since the white people came to the mine, the natives heard a sound that fascinated them: it was the sound of music coming through the open window, the sound of a woman's voice singing.

When Durham came home at night, he found his wife with a book on the table. It was a book he had bought her after she came out to the veldt. She was studying the Kafir language. "I really think you love it out here," he said, as he looked into her bright, smiling face.

"I love it, Durham," she replied, "because I have found something which I never really found before. I have found that, even in the desert, roses can bloom and the springs of fresh, healing water can break forth. I have found the truth of the words I read years ago, but which because of my selfishness I never understood:

" 'The glory of life is to love, not to be loved. To give, not to get. To serve, not to be served. To be a strong hand in the dark to another in time of need. To be a cup of strength to any soul in a crisis of weakness. This is to know the glory of life.' "

For the temple of God is holy, and such are ye.
—PAUL

The Song of Life

An Interpretation of the 23d Psalm

By ERNEST C. WILSON

To all who are weary and confused and oppressed,
To all who are beset by obscure and hidden dangers,
To all who are sick and sore and weary unto death,
To all who are lonely and bereaved and forsaken,
To all who are in desperate financial need,
To all who have lost their way and cannot find it,
To all who have come to the end of the road—

Here is a message to you. It comes to you with supreme simplicity, but it has in it steady, unwavering strength and power. It speaks from the lips of a plain shepherd of many years ago, but in it is the authority of God almighty. You have spoken it many times for the sheer beauty of its flowing speech; you shall speak it again and again for the assurance and courage and guidance there are in it for you.

It is the immortal 23d Psalm.

You are discouraged and disheartened, you say? You are pressed from every side by demands greater than your strength? You are called on to make decisions for which you have not the needed wisdom? You have sought vainly among all the persons you know, for one clear voice that will set you right, that will tell you what to do? You have longed to find some wise seer, like the fabled masters of old, at whose feet you might sit, in childlike trust and faith, saying, "Only tell me what I should do, Master, and I will do it"? You are weary past belief in trying to make hard decisions, to choose between the thousand voices that cry, "Lo, here" and "Lo, there"?

Come with me.

We shall go on a little journey, you and I; a little

journey of thought. It takes us far away from the crowded streets of cities; far away from any place where competition and financial pressure and barter and trade seem important. We leave the jangling noises of the streets behind. We shake from our shoulders the heavy weight of cares. We let go of the pressing sense of hurry and urgency that has obsessed us.

We find ourselves on a pleasant country hillside, reclining under a rugged old twisted tree for whose shade we are grateful, because the sun is hot, and we can see little heat waves rising from the sparsely covered earth. Before and below us is a smiling valley. A flock of sheep is grazing there placidly in the sun. They are munching the green grass—greener there in the valley—in peace and security. The shepherd has taken precautions against every danger that threatens them. He has led them in ways of pleasantness through paths of peace. Conscious of their safety he reclines now on the hillside a little way below us, amusing himself with the birdcalls that he picks out upon a flute that he has fashioned from a willow branch. About him is an air of lazy ease. But do not be deceived by it. Let the slightest danger threaten his charges and he will be up in a flash, ready to defend with his life if need be the lives of his charges.

He is only a simple shepherd boy, but he is a veritable god to the sheep; and though he is simple in much that would seem important to us, he is wise in all things pertaining to them. He has a way to meet their every need, to protect them from every danger, to lead them into plenty, to thwart their enemies, and to bring them, at the close of the day, safe and secure into the fold. They, lowly dumb creatures that they are, nevertheless are wise enough to trust him, and they know his voice among many, and respond to it without hesitation.

HOW LIKE UNTO a shepherd is God toward us! Through the myriad adventurings and journey-

ings and needs of our day of life, He watches over us, with brooding, tender care. For every danger that threatens us, He provides protection. He leads us, and guides us, and guards us. The simple sheep owe their very existence to the care of a shepherd boy, and though he is dull, yet he cares for them and they put implicit faith and trust in him. Would that we were as wise as they! Wise enough to put our trust in our Shepherd, He who with infinite love and wisdom holds our life securely in His hand.

Let us follow through the shepherd's day, and sing with understanding the simple song of faith inspired by his tasks.

"The Lord *is* my shepherd," the song begins. For you, the harassed, discouraged one, this opening sentence of the shepherd's song holds a precious message. The Lord is your shepherd. Place your trust in Him. He will lead you into your good. He will protect you, and guide you. Nothing disastrous can befall you. He is mightier than any adverse circumstance or condition that confronts you. He will not desert you or forsake you or even forget you. Take care that you do not desert or forsake or forget Him! Keep your trust in Him. Even though you cannot see how He can possibly help you, be faithful to your trust. His wisdom is greater than yours. He sees farther than you do. He knows ways that are hidden from your sight. When every way seems closed, when dangers threaten, when want looms on the horizon like some gaunt wolf to slay you, remember the one who is the Good Shepherd. "I am the good shepherd," He assures us; "and I know mine own, and mine own know me." "Fear not, only believe." With faith and confidence, we join in the song: "The Lord is my shepherd."

Do you fear lack? Does it rear its ugly head, like a specter, in your life? Follow the shepherd as he leads his sheep into places of plenty. Say with the shepherd, "I shall not want." In the Orient the hill-

sides become parched and dry. The grass, none too plentiful, withers in the hot sun. Many hungry sheep have roamed the same pastures. They have nibbled close down to the roots the little grass there is. The wise shepherd knows where in times of drought the grass is still fresh and green. He urges his charges on past the hilltops to plains and valleys of peace. Because of his wisdom they do not lack. As familiar ground, now parched and barren, is left behind, they hesitate; but the shepherd goes ahead of them, and they follow, even though the way is strange to them. Surely it will be only a little way. But the way stretches into a long way. The sheep become hot and tired and hungry and thirsty. Still they follow, because they trust their good shepherd. At last they come to green pastures, where they may find food and rest.

OUR LORD IS a Lord of bounty, not of lack. It is His good pleasure to share that bounty with us. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," He says. But we must trust Him, and follow Him. His way may lead us away from familiar paths that have become barren to us. The way ahead may seem even more desolate than that behind us. It is strange to us. We feel completely lost. We have no assurance of what lies in any direction. Except for the Good Shepherd we should be lost indeed. With Him we are secure. Let us keep close to Him indeed. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you," He promises; and He fulfills His promise. He brings us not only plenty, but surcease from anxiety that enables us to enjoy in peace and rest the blessings He provides. "He maketh me to lie down in green pastures."

In times of drought, when the hills are dry and only the tranquil hidden valleys are still green, all but the largest of the streams have dried up. The quiet little streams and the pools from which the sheep

like best to drink are gone. Sheep are afraid of the rushing waters of the big streams, and well they may be; for they are easily caught in the rushing waters, the heavy wool on their backs quickly becomes saturated with water and weighs them down. Even the wise, strong shepherd may be unable to help them when they are caught in the turbulent current. This the shepherd knows even better than they. If quiet waters are still to be found, the shepherd leads them there; if not, he diverts some of the water from one of the noisy, rushing streams, so that it forms a quiet pool where the sheep may drink in safety. How grateful they are for the cool water! How fortunate to have a shepherd who is so wise and so loving! How fortunate are we to have a Shepherd whose guiding care brings peace into lives that are harassed and troubled by the confusion and dangers of rushing streams of human thought. Our Shepherd makes it possible for us to rest in the consciousness of plenty, to cleanse our world-begrimed thoughts, and quench our thirst for things, in the still waters of peace. Surely we too can say, "He leadeth me beside the still waters."

ARE YOU WEARY and confused? Do you seem to have been left behind in the swift onward rush of things and events? Look again to the shepherd. Sometimes the march over the hillsides is a long one. The sheep are hot and dusty and weary. They are hungry and thirsty. Some of them, the weaker ones, lag behind. The wise shepherd calls a halt while they rest. And if some poor sheep is especially weak and wobbly, he takes it in his arms and carries it awhile, as the others resume the onward march. His clear voice rings with encouragement, and the patient beasts respond to his call. Soon they come to green pastures and still waters. Truly he restores not only the soul but also the body of his charges. So does the Master bid us pause in the onward rush of things, to renew our strength and faith,

to make a fresh start. We feel the steadying influence of His presence. His words ring softly upon our inner ears: "Be of good cheer: it is I; be not afraid." And we whisper, "He restoreth my soul."

All day long the shepherd goes before his flock, choosing a way for them to go. He picks a path where rocks are fewest, lest they dash their feet against a stone. He prods in the grass with his staff to put to rout any snake that may be frightened into biting the ankles of the sheep as they pass, and to disclose hidden gopher holes that may cause the sheep to stumble and fall. He leads them by the best way that he can find, for his name's sake as a good shepherd. It might seem to the sheep that another way would be better—or quicker, for they are impatient to reach a place of food and rest—but he knows better than they. He is their guardian, and must guard them from themselves as well as from outside dangers. How much more so, does the Good Shepherd guard and guide us. "He leadeth me in the paths of righteousness for his name's sake."

THE SHADOW OF DEATH is ever upon the sheep; death from tooth and claw, skulking in the distance, waiting to rush and kill; death from cruel fang darting from the grass; death from hole and pit open to ensnare slender feet and legs; death from rushing water reaching with greedy fingers to catch and carry downstream the luckless animal whose thirst overbalances his judgment; winged death soaring overhead to swirl upon the young and helpless, the old and weak. With the sturdy shepherd at hand all this is changed. The timid sheep, so easily panicked without their guardian, are calmed and guided by his reassuring presence. Yes, even though they walk through valleys of the shadow of death, they fear no evil, for he is with them. His rod and his staff are ever ready to protect them. They are comforted.

Wise is the man who has an equal faith; who knows that even death itself is only a shadow, and that beyond

the shadow and all around it is light, the light of life eternal. Conscious of an abiding presence, whose nature is life that is the light of men, he well may say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me." In our Shepherd's hands, to defend and protect us, is a rod of power and a staff of support. "Thy rod and thy staff they comfort me."

The hillsides and valleys and tablelands are the table of the sheep, spread with food and drink for them. The tables of their masters are not unlike their own, for in nomadic countries men commonly spread a skin upon the ground before the door of their tent, and placing on it their simple foods, they squat upon the ground around it and eat. Often both their own and their master's meal is in the presence of enemies, wild animals who, emboldened by hunger, may attack; and sometimes marauders who live from the spoil of other men's labor. The shepherd prepares a table before the sheep, truly in the presence of their enemies.

Men often feel today that they are surrounded by persons and circumstances and events that are adverse to their best interests. It sometimes seems to them as if all life is a kind of conspiracy against them, separating them from all they want to possess or achieve; and in the "fell clutch of circumstance" they do not always clearly know the Shepherd's guidance, or hear His voice amid the din of other voices. Good, then, it is to know and to affirm, "Thou preparest a table before me in the presence of mine enemies."

My trust is in Thee.

WE COME NOW to the closing lines of the shepherd's immortal song, and to the closing scenes of the shepherd's day. From dawn till sunset he has trudged the hills and valleys with them, going before them, making their way safe and plain and easy, finding them sustenance, guarding them against dangers both imaginary and real, bringing them safe home again. Now, as the sheep return to the fold comes the most beautiful

scene of all. The shepherd stands guard at the entrance to the fold. He has a gourd of olive oil, and another, brimful of cool water, by his side. He examines the sheep as they enter. If he finds a bruise or cut he cleanses it and binds it up with a healing ointment. His quick eye and gentle hands seek out the weariest animals, a ewe heavy with young, or a lamb that is still none too steady on its spindling legs. He refills his cup or gourd of water, and lets the tired animal drink its fill. He anoints the hot, dusty head, bramble-torn as well, perhaps, with the healing olive oil, and sends the poor beast on to its night of rest. Not until the last of his charges is safely cared for, and the door of the fold closed and barred, does he repair to his own refreshment. Surely, with such a good shepherd, goodness and mercy shall follow them all the days of their life!

The sun has set. The flock is safely in its fold. Its low murmurings have hushed to quiet. Twilight deepens into night, velvet-soft, and darkest blue. A light twinkles in the window of the herdsman's home, beckoning him a welcome. Overhead the steadfast stars appear.

Within us, you and me, something of the serene faith and courage of the shepherd's day is born anew, and something of the calm peace of the starlit night.

Great truths are portions of the soul of man; great souls are portions of eternity.—LOWELL

We have found a strong and gentle presence, the Lord who is our Shepherd; and as we turn once again from the sweet simplicity of the shepherd's song to the challenge and activity of our own busy days, the closing words of the singer of Israel echo in our hearts: "Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

Illumined Creation

By HELEN WOOD

THE INITIATE IN CHRISTHOOD, searching for first causes that he may correct effects as industriously as Diogenes pursued honesty with his lantern (and often with as little satisfactory help), as he penetrates deeper and deeper into the recesses of inner identity finds an ever closer link between ideas and world, an ever swifter and more perfect outworking of thought into manifestation. But he also finds that in his mental kingdom, in his soul life, as in its living expression, the best friend he has is too often a stranger to him that needs considerable cultivation. This "friend" is the superconsciousness, man's direct tie with the Father and his most faithful servant. Though "closer . . . than breathing, and nearer than hands and feet," it seems for all practical purposes as distant as Mars.

But far from being merely isolated and unfeeling "principle," the superconsciousness, as the first projection of the one life, is the divinely human medium through which man as child relates himself to the Father; and to utilize it is quite as simple as the relationship itself. As power individuated, it lends itself to use as your own highest impulse raised again to the level of the Deity. In it you and the Father are one. But gentleness is the key to its approach, as peace is the overtone of its activity. Intuition is its primary form of speech; illumination its path, a path that broadens into "the kingdom."

Throughout the ancient mysteries, interwoven into philosophy and theology all down the ages, we find superconscious realization almost uniformly referred to as "light" or "flame," conveying the idea of the life force as diffusing wisdom in all purity, in a mani-

festation of mind, spirit, and matter unified. Most of us have an instinctive reaction to ideas as a consciousness of light.

First and most priceless of all the legion of talents bestowed on man, this all-impelling flame of godhood was suppressed in the Garden of Eden, its radiant voice forgotten in that of the serpent. For the most part it has since remained dormant and undeveloped. Whenever as man's true sun it has flared up here and there down the centuries, again like Diogenes man has put it out, substituting for it the weak little rays of lesser mentality. Yet the repressed divinity has continued to sense a shadow of its original brilliance, feeble and flickering, in the dim past governed by memory. Now man begins to realize that this divinity is in reality just as strong as ever, its powers just as accessible. It is only that the conscious mind, grown sluggish and unresponsive, and too weak to react to any agency belonging to such a high level, must be awakened and strengthened. For it has taken refuge in evasions, erected barriers to God's pure impulse that must be broken down.

WE SPEAK IN TONES of awe of "ascending into the superconsciousness," covering our sense of limitation by placing the responsibility for separation on the superself, which as an emanation of the Godhead knows no limitation. It is as if, having taken his own sun out of its orbit, having deliberately packed it away on a shelf beyond his reach, man were to blame the sun. He cripples the very power invoked. Such blindness brings to mind childhood's story of the little boy Blunder and the "wishing gate." Blunder searched the whole day through for this magic gateway to all he desired. Tired and discouraged, at evening he sat down on a stile he had crossed and recrossed many times during the day. Here his fairy godmother found him, sunk in the depths of despair. To her he poured out his troubles. Conscious of powers and presences he could not sense, she could afford to

laugh as she explained, "Why, you're sitting on top of it!"

The superconsciousness is Spirit distributing itself. It is purity and wholeness itself, and it brooks no adulteration, no alienation of its force, if you would benefit by it. Its work is whole and perfect, or it does none at all; and it in turn demands whole-hearted faith in its powers. Rendered impotent in our daily life by our own limitation of it, considered only a fit subject for dreams impossible of realization; unless we reform our ideas of it, the feeling of separation increases as time goes on. In reality, cramped and inactive though it may be from its days on the shelf, it permeates the very thought of its absence.

THE SPIRITUAL POISED individual needs neither "ascend," nor "descend," nor "enter into" superconsciousness. He simply makes contact with it right where it abides within him at every point, forever, as an integral part of all three phases of his being (mind, body, affairs) enduring as long as the soul travels the beautiful path that leads out of and returns to God. All he needs to do is to turn to it, as simply as he opens his eyes to daylight. Open a closed mental door; and lo, it is right where he wants it. Its light appears so gently that there is not even a consciousness of change. It would naturally be so; for as Spirit's first and complete expression of itself, it never departs from its I AM identity. Its Christ activity never ceases; for it manifests itself in a system diffusing all phases of godhood in a threefold unity (conscious, subconscious, superconscious mind) interpenetrating all that man thinks, says, and does.

Superconscious guidance comes in the "still, small voice," a perfect transmitter of wisdom beyond man's ken, emanating from realms above. It is no miser in dispensing that wisdom, either. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The voice was long considered difficult to hear, but those who have put their

thought forces under spiritual discipline are beginning to find it quite the natural thing to catch its messages. Approach is by the path of peace. The more gently and quietly the thought is turned within, the better. The voice dwells in the silence, and that silence must not be disturbed if you would catch through it any part of the harmony of the spheres' deep throbbing through the universe. Let the gates of the mind swing free to it as sweetly as a flower unfolds, and your soul will receive its whispered wisdom. Having "tuned in," you will first receive a cleansing, freeing, and uplifting of all powers in order that you may be fit to hear. Once prepared, every moment of listening must be alive with expectation, obedience immediate. You must be mentally on tiptoe to carry out its directions.

In worldly parlance we say, "Obey that impulse"; metaphysics puts it thus: "Obey divine inspiration."

DO NOT BE DISAPPOINTED if the voice does not speak to you at once in words that your untrained senses can apprehend. There are senses beyond the five we know, senses of which the soul has memory and command. The voice will receive God's messages, and it will transmit them to you in its own way, according to your plane of consciousness. Illumination and enlightenment are its first avenues of expression. When you have raised yourself to the level of Christ, you will be so much at one with your Father that God-speech will be direct knowing to you, as it was to Jesus. Until then, instinct and intuition will serve to illumine and direct you; and they will serve you well, never fear.

Knowing that we create as God creates, those ambitious to serve the highest purposes of spiritual evolution learn to think things through to manifestation on ever higher levels. Pure ideas are found to beget visualization (spiritualized imagination) and then realization, both high degrees of creative function. Manifestation is conceived on these levels; but there it must remain until projected into man's being, and still further on precipitated into form. Conscious thought

is the external builder; but it needs an inner ally to carry out the work. It finds it in the superconsciousness. Receptivity, by which ideas are established as a realized part of being, and the power of quickening them to life belongs to its realm, and are superconscious qualities, since the soul is the organ of superconsciousness.

Any degree of consciousness a person cares to cultivate may be his; and by the same law, any pinnacle of success he cares to achieve, he may reach. For superconsciousness is God consciousness translated into terms of man's mentality, conveying spiritual ideas from their Source and through its instrumentality providing direct union between God and manifestation; and it knows no limitation. When you and the pure idea of a thing are one, you have merged with and put in operation the superconsciousness, whether you know it or not, and you cannot fail to be one with its manifestations. In fact, you make more frequent use of it than you know. When you apparently work entirely in the outer, consciously or unconsciously opposing your personal will to the divine, only that can come into manifestation which penetrates from the higher levels of supreme will, slipping past the barrier of your lesser efforts. The chief power of the lesser will then lies in its omissions. Relaxed unto God, we have a derived power; alone, we have nothing.

THE FEELING NATURE is a very important link between superconsciousness and manifestation. That comes to pass around which your interest, enthusiasm, and expectation center; for these stimulants keep your thought forces keyed to high levels. Sooner or later the chord of love is struck to add its vibration to theirs and inspire the conscious mind to a vital realization of what you divinely desire.

Heaven gives itself first in the ideal (the cosmic image). Your soul receives this absolute vision. Once accepted, it is converted into force, and impulse is individualized to conform with your wish. These in

turn feed and stimulate the lesser faculties, building heaven's concept into all parts of your being. Not only the mind and body centers are resurrected (the subconsciousness included), but the sum total of affairs, of circumstances, and of whatever men and conditions are involved in the entire plan by which God expresses Himself in terms of you. To God there are no closed doors; and the superconsciousness is God-Mind expressing itself infinitely. It takes into consideration all factors—past, present, future; and you correlate them in expression to the degree of your developed ability to lay hold of and transmute it.

Whatever the quality, condition, circumstance, or thing the heart has been vainly crying for from a distance, the master of realization, he whose faith in its reality is established, knows the complete consciousness of it (its spiritual form and being) not only as Spirit individuated into his idea, but capable of reproducing itself in substance whenever he projects the idea into the ethers. In making contact with its source of life in your own consciousness, you have given the idea of the thing immaculate conception. You sense it as a living entity, a superlife force, throbbing through your entire identity. Once fully activated in meditation and by concentration, such a consciousness intermingles with substance quickening it to life. Transmuted into terms of environment, it takes material shape all about you. You meet its further expression purely brought forth in thing, in circumstance, in person even, the particular manifestation depending only on your choice. It matters not to it how you direct it; what limitations or specifications you set. It is capable of appearing as your idea of perfection existing in the place and under the conditions that accord with the universal plan for it, for you, and for all else. Desire so transmuted into thing truly comes direct from the hand of God.

ESTABLISHED AND POISED in his faith in Spirit's fulfilling itself as he desires, man's last prayer of

supplication has been offered up. The vibrant pulse of identity with all good things everywhere thrills through him, transmuting the lesser self into a manifestation of the greater. A new and all-powerful being, the Christ child, first activity of godhood, is born to replace the limited one you brought to the superconscious. A purified soul through which the absolute may express itself in infinitude takes command of your affairs. It inspires an inner knowledge of your place in the cosmic totality, and you fit into your world like the veritable answer to the problem of the "round peg in the square hole."

For the doubting Thomas who says at this point, "But I must have substantial tools to work with, not figments of the mind"; and for the dear child whose faith needs strengthening, the best prescription is this: Try it. Consciousness of superactivity brings with it a sense of the everlasting arms upholding, sustaining, giving rest, more real than anything you have ever known. When this activity is maintained in realization, the very essence of substance is sensed, a thing so characteristic of the absolute that it is divinely true. It is so much closer to the great reality that it makes all less seem unreal—as in Truth it is. It is the peace of perfect confidence well placed, offering a pledge of fulfillment that permits of no doubt.

Meditate on omnipresence and omnipotence, All-Good pervaded with wisdom, and rekindle the divine spark. Its light will increase to dispel once and for all the bugaboo of negation. As your own superforce is supreme on all levels whenever in its realm of Spirit you choose to maintain and transmit God consciousness through it, you know it as the alpha and omega of all things in life, promise and fulfillment, least and greatest.

A LITTLE REFLECTION on cause and effect reproduced in the cosmic panorama, with its wonders far beyond mortal mind to conceive, proves that far from being a ghost of the past or a weak and ineffectual

"gesture" flourishing now and then at random, the superconsciousness is a veritable giant of potentialities. How simply the objectified superforces call to you in the soft language of beauty all about, if you will hear, awakening an appreciation of godhood that lifts you far above the lesser world. How tenderly their arms infold you, protect you, like the sheltering wings of an angel. And just as gently as beauty lures you upward and on, superconsciousness leads your conscious powers into greater and higher activity whenever it finds the least opening, impelling with the urge of divine dissatisfaction. Touching all levels, its superforces blaze a trail into realms beyond those of conscious mind. They tap hidden resources and resurrect them to your use. Try it. Take some such idea as love and send it forth in superconscious radiance. Then see what wonders it will bring back to you. For every thought yields fruit according to its level of sowing. It shows you a better way than moving the external to suit your whims. It is power so centered within as to function radiantly, magnetically, lending the external the power needed to fulfill itself.

THIS DOES NOT MEAN that the attention should not be directed to circumstances and things. External functions have their place, too. Occasionally a student, overlooking the divinity of all, things included, objects to speaking of lesser manifestations in the same breath with the superconsciousness. He generally contends, too, "Why work for things, when there is the kingdom?" He is right in inferring that the kingdom (the superconscious realm) contains all; and if you are living on its level, well and good. You need no concentration on things. But until a living concept replaces intellectual knowledge of realms above, you need not deny yourself the fruits and perfections of superconsciousness. In fact, one way of projecting yourself into its realm is by grasping it little by little in its spiritual possessions. You will thus establish a more and more secure place within it, penetrate deeper and

deeper, until one day the proportion of the heavenly is the major portion of your being, and you find yourself living at its very center, a permanent part. Jesus said, "It is your Father's good pleasure to give you the kingdom." But He knew the level of understanding of those to whom He spoke, and He healed their specific limitations, fulfilling their desires as they presented them, knowing that full realization would follow if they wanted it. Elisha, too, understood. He did not direct the widow to search for the oil fields of heaven. She wanted supply in accord with her present conception; and she got it.

SOUL FUNCTIONS are not necessarily dependent on conscious powers, but the effect is quicker and more far-reaching when the conscious mind supplements their action. Once having tapped and set in motion your superconscious faculties, they are capable of working independently of your further action, guiding and fulfilling themselves, correlating all lesser powers; and their boundaries are nothing short of infinity itself, that is, if you do not interfere. But once having invoked divine agencies, you must remember that there is a time of sowing and a time of resting to await growth, as well as a time of reaping, throughout all nature; and this law of progression must be free to work itself out. The higher the spiritual force, the less restraint it will tolerate. The intensity of your desire is the only limitation you may set.

In the power of the superconsciousness to function alone if necessary lies hope for those who have passed beyond the border of conscious function (the insane, those with brain tumors that inhibit their thinking health through into being, and like manifestations where mental forces are paralyzed or incapable of functioning accurately).

Praise and thanksgiving, appreciation of your present gifts from the Father, are tentative steps toward superongoing. The state of receptivity to new ideas that they induce helps to open avenues to ever higher

and higher planes of thought, planes that lie above conscious thought in an infinite progression. They offer new channels through which God word and God substance may seek and become one with you.

BUT AS YOU PROGRESS in spiritual unfoldment, you must dig deeper and deeper into your soul nature to touch the forces that carry you onward. The seeds of the more highly evolved growths are planted deep in the silence. They may be slower of unfoldment, but they bloom more surely, and in more perfect fulfillment. Jesus got many instantaneous demonstrations, it is true; but it was not until His thirty-third year that He took up the body in the resurrection, like the Son of God that He was.

Each of us must be his own light revealing his path. No other than the Christ within you can teach you God's way; only you can receive that direction. Some need affirmation to smooth the path for them; to others silence brings power beyond words. Having found your open sesame, the easier you make all your steps, the less effort you put forth of your lower self, the more you will hear of higher truths, the more of the heavenly you will bring into life. God does not need you to do His own work; you could not do it, anyway.

Since the superconsciousness controls, and as first emanation of godhood, contains within itself all lesser mind levels, once it is under control your universe is mastered. To put the functions through which the superpowers work in terms as simple as their nature, and briefly, we find:

It is by desire that we rise; by divine dissatisfaction that we push onward. These mark our ongoing from level to level, as we proceed, uplifted always by the never-folded wings of the soul. Through the level of visualization, where desires are pictured for you with powers higher than your lesser sensing; on to Spirit, where it gives you its version of the thing, a spiritual concept to replace the lesser idea you brought

to it; up to the throne of God, unfoldment takes you. Poised silent before that throne, the higher mental forces now at your command reach down and lift up the lesser self (the conscious mind and through it the subconscious mind), and they are kindled with a radiant quality.

THE SUPERCONSCIOUS, conscious, and subconscious minds have now been correlated into a unitary force evenly and completely diffused through all that you are. Illumination, proceeding from the throne of God before which you stand waiting, now gives the vision of oneness warm, living tones and an essentially substantial quality. Under the gentle ministrations of its light, your soul unfolds as does a flower, offering a chalice to receive the Holy Spirit. It becomes a present spiritual possession. From now on, it is by living and moving and having your being in a consciousness of its presence that you actualize it in external form.

Every moment spent in the superconscious realm takes you higher. You may seem to descend when you turn your conscious mind to outer things and conditions after a period of silence or of meditation and concentration, but you will bring some of its higher realization back into your outer world; and you can never again sink entirely below the level to which you have just attained. You will retain a thread of consciousness tying you always to it. You may for a time lose some of its full realization in the fogs of lesser thought; but the substance idea will remain to grow and to push itself into evidence before you, sending its thought agents (angels) again and again. Even if you do banish them for a time, once you have received them you will always be sheltered under their wings in reality, whether you know it or not; for soul contacts are permanent. They will eventually stir you to further creative action. For the universe insists on progress. God is infinite progression. Evolution or extinction is His ultimatum.

Pray Always

By ALVA ROMANES

FROM THE DIRECT COMMAND OF JESUS, "Pray always," to the injunction of Paul to the Thessalonians, "Pray without ceasing," the fundamental teachings of Christianity give emphasis to the necessity for ceaseless prayer. Yet we are forced to admit that a literal interpretation of these teachings is impractical. We cannot forever be in oral communication with God. The ordinary duties of life demand our attention. But since we know that Jesus was always practical, we must look for the true explanation of His commandment.

Here, perhaps, it would be well to define the nature of prayer. Prayer is communion with God. Now this communion may be oral, as in the Lord's Prayer. It may also be an effort to bring ourselves into line with the divine will. When we seek to order our life so that we may express the Truth, is not that communion with the source of our being? Herein we have the explanation of both the commandment of Jesus and the injunction of Paul. We "pray always," and we "pray without ceasing," when we make the choice of the right course in preference to the wrong course.

Every hour of the day brings us a problem that must be met by the question "What is the right course?" If we walk along the street and, instead of forcing ourselves roughly through the crowd, we give consideration to the feelings of others, is not that communion with Truth? We cannot participate in an act that involves relations with others, and refrain from making our choice between two courses. Yes, even further; we could not live alone on a desert island without finding it necessary to order life according to some definite standard of conduct. Continual communion

with Truth, with the divine principle that is God, is a necessity to every Christian. And there can be no higher form of prayer than such communion.

In our prayers to God, and in our mental petitions to Him, we cannot lose sight of the fact that He already knows our needs, since He is all-wise. Yet this fact must not hinder us from seeking His aid. We should not live passively, and expect God to give us His gifts. We must go out to meet the love of God. We must leave ourselves and our selfishness behind, and become in accord with the beneficent love that is the foundation of the world. As Jesus says in Matthew 6:32, "Your heavenly Father knoweth that ye have need of all these things," but first we must make ourselves worthy of them by our daily conduct.

IF WE "PRAY ALWAYS," then we are following the divine command, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Continual prayer or communion with the governing Principle of the universe is equivalent to seeking the kingdom of God and His righteousness. It is well to express ourselves and our aspirations in oral prayer; but until our soul has been drained of selfishness, it is incapable of receiving the living waters of Truth. Only through ceaseless prayer can we expect to be prepared for the gifts that God has in store for us.

There are occasions in every life when it seems that prayer is unanswered. But such is not the case. True prayer is always answered. An oral request to God for help is not necessarily a prayer. It must be accompanied by the desire to be worthy of that help before it deserves the name of prayer. Then it cannot fail to be answered; for the way has been opened to receive the thing desired. We cannot impose conditions of our own making upon the will of God. To do so is wholly unreasonable; yet it must be confessed that each of us does it daily. We try to hold fast to our selfish ambitions, and at the same time expect God to overlook such selfishness while granting our requests. We

seek to make the kingdom of God an avenue to prosperity, forgetting that the kingdom of God is the goal of life and not an adjunct to existence. The true wealth of life lies in the tranquillity that is sought in the words "Thy kingdom come." And that wealth can only come through unceasing prayer.

IN ALL OUR SEEKING for the kingdom of God, we too often lose sight of the fact that man is the reflected image of God, and that the real man, the eternal son of God, is perfect. This perfect man, by reason of his real nature as the image of God, is eternally at one with his Creator. So when we seek the aid of God, we are in reality seeking the unfoldment of powers that we already possess. As perfect beings, reflecting the perfection of God in our essence, we are forever at one with our Maker. The illusions of time obscure this eternal perfection until we rise to the state where we are in continual communion with God. Then, as we find the kingdom of God that lies within each of us, we also find our infinite powers unfolding, and all things are added unto us.

There is a unity in all creation that makes unceasing communion with God a necessity to the Christian. Our circle of life may be narrowed to the smallest limits; yet even then we can realize the perfect unity of all existence. Act and thought move in unison, and affect all our surroundings. The most insignificant phrase may change the course of a life; so it is well to live in a state of constant prayer, in order that we may reflect only the Truth.

Could we imagine a calamity such as war descending upon a nation, if that nation had its being in a state of endless communion with the will of God? Obviously the scourge of war would be impossible to a nation that had found the kingdom of God; for only Truth could be known to it. And equally so in our daily life. The petty bickerings, the jealousies, and the dissatisfactions that harass us would be impossible, if we sought to order our life so as to live in a state of

unceasing prayer. The key to heaven is contained in the words of Jesus, "Pray always," and in Paul's equivalent injunction, "Pray without ceasing."

HOW OFTEN, when we repeat the Lord's prayer, do we grasp the stupendous significance of its phrases? It would be enough for us at every step of our road to weigh our acts by the test words "Thy will be done." Then we could not fail to be in constant touch with Truth and, equally, we should be in a state of constant prayer.

We can have no real life apart from the will of God. All else is only a groping after unreality, and a following of illusions. It is impossible to mar our perfection, the perfection of the indwelling Christ; but we can clothe that perfection in the rags of materiality and selfishness until the real man is hidden from the world. Only the self-revealing light of endless prayer will serve to make us present ourselves to the world as the perfect beings that we really are. In that light, all the illusions of time will fade, and the delusions of our own making will dissolve. How could it be otherwise? Once we enter into the kingdom of heaven, we realize our unity with all creation. Then, against the background of infinity, we comprehend our true place in the world of God. While we see that we are but the momentary inhabitants of a minor planet, with the untrod paths of eternal life before us, we also grasp the fact of our infinite powers as the sons of the living God, and in that knowledge we cannot do otherwise than "pray always."

H. G. WELLS SAID: *Prayer is a power. Here God can indeed work miracles. A man with the light of God in his heart can defeat vicious habits, rise again combative and undaunted after a hundred falls, escape from the grip of lusts and revenges, make headway against despair. . . . He is still the same man . . . but now . . . he can draw upon a strength . . . beyond his own.*

A Study of Matter

By C. O. SOUTHARD, M. D.

WE ARE FREQUENTLY ASKED how we regard matter, and just what we believe it is. This question is worth our careful consideration, because an understanding of the subject vouchsafes to us the assurance of the reality of certain phenomena that have been denied by those who hold to the old views of material things. Nowadays science is seeing with new eyes, and new ideas have been coming quickly, ideas that some find it hard to understand, but which are full of meaning for us. This is because true scientists are now satisfied with nothing less than absolute truth, and are bending every effort to reaching this goal.

The old definitions of matter have gone by the board. They never did really fill the requirements, and now they have ceased to have any significance whatever. We should forget them entirely. But I believe that the time has arrived when we can formulate a definition, based on a review of modern scientific investigations, as well as on our metaphysical understanding, that will fill our need, which will really define, and which will enable us to use the words "matter" and "material" with true understanding. This study and this definition will also give us a clearer idea of our own relation to the universe.

When I was a student, we learned that everything which exists is composed of elements, of which there were some seventy known at that time. Each element is divided into atoms, which are defined as the smallest part of an element that can take part in a chemical change. These atoms are entirely invisible, even through the most powerful microscope. This theory has not been abandoned; it has been developed and ex-

panded. There are now known ninety-two elements, the theoretical list worked out over fifty years ago having been filled in. The last one was discovered a short time since, and there are some reasons for believing that no more will be found. The atom is still recognized as the basis of ordinary chemical activity. It is the unit of chemical change, just as the molecule, built up of atoms, is the unit of mass formation.

But many years ago a few of us asked where the atom comes from. The answer was unknown when I was a student, and most scientists dogmatically asserted that the atom was the basis of all matter, although this idea did not explain certain phenomena with which we were then acquainted. Now scientists have boldly gone into the unknown, and have attacked the structure of the atom itself. The result is that a new world of knowledge is opening before us, one that is most interesting.

BRIEFLY, WE HAVE RETURNED to the idea of a universal substance, interpenetrating everything, which is known as the ether. This substance is formless and structureless. It is absolutely continuous, and fills all space. It is present everywhere, even in what we call emptiness. It thus connects everything. There is no proof that it moves, but it transmits energy in the form of waves. It is perfect in all its properties, and is devoid of friction.

Under the influence of some force, which scientists have not yet defined, a tiny bit of ether apparently splits into two bodies. One of these is positive electricity, and is known as the proton. The other is negative electricity, and is called the electron. There is considerable difference between these particles. The electron seems to be very small and to have almost no weight, while the proton is much larger, and is quite heavy in comparison. These particles made from ether are not separated from it in any way, but they are still ether in a specialized form. It is difficult for many people to grasp this idea of no separation, and

there is nothing to which we can liken it. We must simply accept it as a fact until we do understand it. This means, of course, the unity of all things through the parent substance.

From these particles the atoms are built. The simplest, that of hydrogen, consists of one electron revolving with terrific speed around a proton. The only structural difference between the different kinds of atoms is in the number of electrons of which they are made up, and possibly in their arrangement. The atomic weights seem to depend entirely on the number of protons present, and we must remember that each electron requires a proton. From the elements thus formed are built the molecules of the different solids, liquids, and gases with which we are acquainted. This shows how closely all things, tangible and intangible, are related.

IN HEBREWS WE READ, "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." The metaphysics of this is perfect. It is even in accord with our old chemistry, for the molecules and atoms can not be seen by any means. Today we see how well the writer of this Epistle had grasped the truth of creation, for science now shows that all things are made out of one invisible substance. The formed is created from the formless, and the electrons are still ether not separated from it; so everything is itself ether that has been brought into the formed condition.

Now there are two things about these particles that are a puzzle even to many scientists. In some tests they behave like solid particles, while in others they seem like waves. There is a difference of opinion as to which they are. I believe that a very little thought would suggest that they are transition forms the first step from the formless to the formed, and so partake of some of the characteristics of each. They probably begin as waves and change to particles.

The other point at issue is what causes the formation of these electrons from the ether, while they still remain one with it. No scientist has as yet suggested an explanation; so we must use some metaphysical reasoning to clear this up. We know that there is one Intelligence over and in everything, and that it made all things by means of creative energy. It is evident that this formation of the electrons from ether is carried out by this power under the influence of the one Intelligence as the first step in bringing the formed out of the structureless. We thus see how the process of differentiation takes place, the electrons being grouped into atoms, the atoms into molecules, and the molecules into masses, giving us, from pure, structureless ether, or substance, a tree, a rock, or a man, all under the action of creative energy. The force which causes this would be the Logos in action.

CENTURIES AGO metaphysicians believed that matter is made from some basic thing, which we have come to know simply as substance. If we use the terms ether and substance interchangeably, which we can now do, we see that science has caught up and proved our claims. This substance, or ether, is present everywhere, although we can not appreciate it by our senses. There can be no lack of it, no matter what the appearance seems to be. We are living in it all the time, and everything that we know is substance molded by the creative power into what we call matter.

The tree growing before my house is substance, condensed and formed into its present shape by the creative energy under the direction of life. Life is Intelligence, and if the electrons obey this force it is because they also have intelligence. Without intelligence they would be inert, and could not follow orders.

Now bring this nearer home. Your body is formed in the same way as the tree. It is substance, or ether, differentiated into flesh, bone, and all that it contains by the Life within. The food you eat is substance that

has undergone the same treatment. The air you breat is a form of substance, and so is the beautiful ro that I see on the table. And not one of these thin is separated from the ether, which gives rise to the

BEARING IN MIND that we are accustomed to calli all these things material, and remembering wh we have learned about ether, and how it develops ir these objects, I think we can now formulate a defi tion of matter that will satisfy us, at least, and whi will help us in our thinking. It is this: Matter is t form which substance takes for our use and enj ment, under the power of creative energy directed omnipresent Intelligence. We thus get away from t old definitions, which did not define, and we drop thought of matter as being something dead. We that it is an expression of Intelligence itself, that is Intelligence, although it seems to be inert. This because it is not self-conscious, as is Life.

Matter, then, is real. It is as real as that fr which it is made, for it is merely the latter chan into form. It is not separated in any way. But i not permanent. It can return at any time to its e ments, or even to substance itself. Does it ever change? Yes, the process of the formation of at from ether, and the breaking up of the atom is proba going on all the time. Nothing is ever really destroy because substance cannot be destroyed, but change, c tinual change, is the rule throughout the unive Nothing is absolutely permanent but ether. Thi changing from the formless to the formed and b again continually, not by chance, but in a regu orderly manner, according to definite laws under direction of Intelligence. We say that it is perman because in all these changes it is still ether.

Your body is substance, still part of the one stance, consequently you are, even in the flesh, integral part of the one whole. Science and m physics are in agreement here. Scientists are w ing closer and closer to the idea of the unity of ev

thing all the time. Some day it will be recognized by everybody.

NOW THIS UNDERSTANDING of matter opens up an interesting possibility. This is the transmutation of substance. The making of gold from base metals was the dream of the alchemists during the Middle Ages. They did not succeed, but they made many valuable discoveries. The early scientific knowledge was so strongly against the idea that it was given up. Now we see that it is possible after all. Since the only difference between the elements is in the number of electrons in the atom, it should be possible to change one element to another by adding or removing these particles. We read of certain attempts at smashing the atom. This is being done with the idea that if the bonds holding it together can be broken, the way will be found to unite the electrons and protons as one desires.

But to us this brings an understanding of certain things that happened two thousand years ago. The first miracle of Jesus' was the changing of water to wine at a wedding. Scientists have denied any possibility of this being done; but now they give us proof that it is not at all impossible. Water and wine are merely two different forms of ether, or substance. It is quite possible that either might be changed into the other. The same power that created both wine and water from the same thing can change water into wine. This should be self-evident. Jesus was well acquainted with the creative energy, and He knew how to call it into action for any specific purpose, consequently He did the seemingly impossible.

At another time He fed a multitude, beginning with just a few loaves and fishes. These were increased at His will, and all had plenty to eat. To one who could call the divine energy to His aid, this was simple. Bread and fish are differentiated substance. Substance is everywhere present. Under the influence of the creative power the formless became the formed and the

hungry were fed, with abundance left over. With our present knowledge of matter we see that such things are entirely possible and are not to be denied off hand.

THE CLAIM THAT MAN will some day produce, from the ether around him, everything he needs is not far fetched. Everything is substance, and man is Intelligence, working through a body also made from substance. The creative power is present and active at all times, otherwise we should be hard put to it for our ordinary supply. When we have mastered the use of this energy, and when our faith in its action becomes strong, we shall ourselves create what we desire. There can be no doubt about this. Did not He promise, "He that believeth on me, the works that I do shall he do also"?

We are using ether every day in the finished form; in the form of what we term matter. We use it as food; we clothe ourselves with it; we build our houses from it; but it is all one substance that has taken different forms for our benefit. We must learn to handle substance itself, then we shall have everything we desire without waiting. This is not to be done by any physical process, however, but by the use of mind power. Our thoughts are really molding substance all the time, but we hesitate to form it directly. Now that we are sure of what we are using, and that this can be done, let us give more attention to cultivating the power that God gave us. When we some day hear, as we shall, that somebody has actually demonstrated something direct from formless substance, we must not pooh-pooh the idea, for it is possible, and it will be done in time. Instead of denying it, let us give thanks that at least one person is proving that the words of the Master are true, and is setting the example for the rest of us.

SINCE SUBSTANCE, or ether, is Spirit, for that is all there is, we can see that what we call matter has come out of Spirit, and is still one with it. Now we

can understand that everything exists first in the spirit form, and then develops into the material, the difference being one of condensation or concentration. The reversal of the process is just as possible; so the spiritualizing of the body now appears as perfectly reasonable to us as it was to Paul when he wrote, "This mortal must put on immortality." Besides, since ether interpenetrates everything, there is probably an ether, or spirit, body within the material shape. If the material body be destroyed the spirit body will remain, and the creative Intelligence can build a new vehicle for it to use. The Master so controlled His body after the resurrection that He appeared in the flesh to His disciples, and vanished into the invisible from before them. We have no grounds for disbelieving this. Science is strengthening our faith.

Let us remember that Substance is one; it is formless and structureless; but under the force of Intelligence it assumes the form desired. The result is what we call matter. Matter is real, filled with Intelligence, and obedient to our wills. It is not permanent, but is changing at all times, and we can influence these changes. Matter is good. Did not God see that His creations were good? We must see it in the same light, and raise it by our thoughts to a higher plane.

"I am Intelligence. By the power of my thoughts I mold divine substance into the form I desire."

If you follow Jesus you must be careful what words you speak. Jesus did not talk about His ills; He did not talk about the weaknesses of other people; He did not talk about poverty. Every word that you speak is a seed that will grow its sure crop. You are planting every moment, and the soil all around you is receiving the glad seed. "My words are spirit and they are life" is a good affirmation to make often.—SELECTED

Taming the Beasts

By WRIGHT FIELD

PEOPLE SOMETIMES EXCUSE themselves for their faults and failings by saying: "Well, I can't help it." "Why, it's only human nature." "After all, I'm only human!"

Human nature! What, are we to let human nature rule us? Do not our own Scriptures say, "Ye are gods"? Did not the Creator give us dominion over the beasts of the field? How much more are we given dominion over the "beasts" of the human subconsciousness, which psychologists picture as infesting the "caves" and "jungles" of the unknown and mysterious submerged area of human consciousness!

The elephant is a huge and powerful beast infesting the tropical forests of Africa and Asia that can easily trample under foot a small army of men, destroying them by his bulk and ruthless temper. Yet man tames him and uses him as a beast of burden. The destroyer made to serve those whom, in his crude and untutored state, he would destroy!

Is there a lesson in this for us? the taming of beasts who in their natural state are inimical to man, that they may turn and serve him? Yes. The lesson is that the very passions that would destroy us if allowed to rule over our human nature, may by the power of divine nature, if allowed to work in us, be made to serve us.

Yes, man may rule, or be ruled by, the beasts that in various guises infest the jungles of his nature. Even love, allowed to function in its merely human aspect, may become a destroying rather than an upliftng influence. Sex love, truly a beast when entirely uncontrolled or misguided, as we all know is one of the most prevalent and powerful impulses at the root of crime.

Yet love between the sexes may be a beautiful and a pure thing. The love of a mother for her child, the most holy of human relations, may become a malicious or destructive or weakening influence if exercised to the full without judgment or limitation. It is a natural and beautiful emotion, its place in the human scheme of things a provision of all-wise Nature for the preservation of the species. Therefore it is shared by man and animals alike. But there are animals that in a state of perverted emotion have been known to eat their young!

Is there an analogy here between the animal that thus inverts the laws of nature and the parents who literally "eat" the heart and soul out of the child whom, in their mistaken devotion, they do not allow an instant's freedom from supervision? whom, in their mistaken zeal for his welfare, they "spoil"—literally, despoil of his rights!—by assuming responsibility for all his acts, and allowing him to make no move without parental guidance or (worse!) authority? Parental responsibility should go so far and no farther. And above pure gold and rubies is the judgment of the mother who knows how far to let her mother love interfere with the unaided natural development of the human soul temporarily entrusted to her charge!

IT HAS BEEN SAID that those who are born into the flesh deliberately choose their own parentage. If this be true, and it sounds reasonable, what a responsibility is thus thrust upon us, so honored, and what a delicate balance we should learn to maintain between negligence and overzealousness in our guidance of the young!

"Human nature" is not equipped to maintain this balance: to act with the necessary firmness at times, to shut its eyes to a fault that seems to need immediate and vigorous uprooting by violent methods at other times. Depending only on human wisdom, fathers and mothers make serious mistakes, handicap their offspring right in the beginning for the grand business

of living, bring sorrow upon themselves, and not infrequently give their child a fair start on the road to crime. Weakness is a prolific root of crime, as we all know. A child constantly compelled to act in accordance with the ideas of another, never allowed to think things out for himself or to make his own decisions, naturally tends to become weak-willed, and unfit to make the numerous choices so vital in his after life.

There is love, too, of friend for friend, of husband for wife, of brother for sister, that may not know itself for that love of self (which it is!) that demands a constant show of affection on the part of the other, makes unreasonable demands on his time, and is jealous of any person or any interest even that may come between him and the object of his selfish affection.

OF ALL THE BEASTS infesting the jungle of human subconsciousness, jealousy is the man-eating tiger! There is no way in which jealousy can be made to serve mankind. It must therefore be destroyed by denial, if necessary; or transmuted into a higher form by constant affirmations of free, impersonal, unselfish love. It is the narrow, selfish personal love alone that fosters jealousy. When we begin to widen out in our affections, to exercise impersonal love, to know ourselves as one with love, as merely a channel through which divine love may flow freely to all who need it, even to our enemies (for have they not often more need of love than our friends?); then we shall cease to know jealousy in any of its phases, because no longer will our love be self-seeking or merely a form of self-love turned outward. It is "human nature" to love those that love us; but do not even the publicans and sinners the same? We desire to rule our life by something higher than natural human impulses, impulses that the enlightened and the unenlightened, the good and the bad, the ignorant and the wise, the savage and the artist, may share alike. We desire to rule our nature and our environment by the divine impulses that come direct from the source of all good—from God.

We are not dependent on the weak and wavering and untutored and selfish impulses of human nature for guidance in our affairs. Many have lived in this way, and wondered why they made a mess of their lives. They had only to look higher, to put their own emotions and their affairs in the hands of Him who has promised His help in every emergency, His guidance in every move, His all-seeing wisdom to supplement our limited human knowledge at all times, and there is a simple and practical way to do this. For there is nothing mysterious, impractical, visionary, esoteric, or fanciful, about the way of Truth. A fool may not err therein; for if he will but about face and ask for light and guidance, he will soon cease to be a fool! And he will find himself acting under a higher wisdom than can ever come from merely human understanding.

EMERSON SAYS of this consciousness of God in the soul, this guiding element: "It comes to the lowly and simple; it comes to whomsoever will put off what is foreign and proud; it comes as insight; it comes as serenity and grandeur. When we see those whom it inhabits, we are apprised of new degrees of greatness. From the inspiration the man comes back with a changed tone. He does not talk with men with an eye to their opinion. [Is this not one of the perfectly natural "human" instincts, that frequently prevents sincerity?] He . . . requires of us to be plain and true. . . . does not want admiration; dwells in the hour that now is."

It is a great thing, one of the greatest things and the most tranquilizing, to learn to dwell "in the hour that now is." When one learns to know God, "whom to know aright is life eternal," one will learn this precious secret of dwelling in the great now, which is all there is. In the realm that we are seeking, the great unseen within, there is no such thing as time, as we know it, which seems to rush and hurry us at times, and to delay us unbearably at times; and which we allow to rule not only the routine affairs of our life, but to control our

thinking to an extraordinary extent. So we are often found wasting precious minutes looking back with longing, or regret, or (worse) remorse to things of the past, or forward to something we hope for or perhaps fear in the future; and we are so intensely absorbed that we use up the energy and deny the attention necessary to the task in hand, the problem of the vital, ever-living present that requires and should have our devotion. This is very "human"—also very destructive in effect. We spend a few minutes or an hour thanking and giving praise for some good we have or desire, perhaps; and then we proceed to nullify all our constructive work by hours of regret about the past, or fabricating air-castles that gleam for the moment like mirages in the distance. And because we build them in the *future*, they do not come into manifestation in the actual present, the only place they can do us any good. We are unconsciously setting the date for the demonstration of our good in the outer, where we can use it, and that date is vaguely placed in the future, where it will stay!

Think of your good as present now, give thanks for its manifestation now, and keep this up until it appears—now! The eternal now is the only time with which we are concerned. "If therefore thine eye be single, thy whole body shall be full of light." Then keep "thine eye single" upon the good you desire. With one eye turned toward the vanished past, and one toward a vague future, can you not see that you are treading the path of the present blindly? Where can you land but in the ditch? Keep your eye pointed singly on the good, within and without; that is, in your body, mind, and affairs; and continually give thanks and praise for that good now.

AS A RULE, fear rules those who look forward too much. They cannot enjoy present health or peace or supply or security, because they fear it will not last. Fear is therefore one of the most destructive beasts in the jungle of the human consciousness. It has no place

in the redeemed God consciousness! "To him who 'dwelleth in the secret place of the Most High,' there is promised immunity from the noisome pestilence and the snare of the fowler, from the terror by night, and the arrow that flies by day; and even immunity from the fear of these things. Oh, the awfully paralyzing effect of fear!" Thus speaks one of our most successful teachers of the Way.

Fear is a human attribute, and fills us with a destroying emotion that man felt in the days he dwelt in caves menaced by real wild beasts. There is no vibration to which it can correspond in that "secret place of the Most High"—secret only because each man must find and recognize it for himself and cannot conduct another man thither. Because it is found only in the center of each being. In this holy of holies is neither fear nor doubt nor any evil thing, but only the pure knowing, the clear perception of All-Good, which is the God consciousness individualized in man.

Where God Abides

Where the friend sees all and knows;
Where there's no deceit nor pose;
Where the hand of love bestows,
There is God.

Where there's peace for all the while;
Where there's naught of wile or guile;
Where there's joy and where the smile,
There is God.

Where there's plenty for each need;
Where there's naught of hate or greed;
Where there's love and kindly deed,
There is God.

—Selected

LET ME FORGET

One prayer, of all the prayers
My heart might say,
Is: "Teach me to begin
All fresh today,
Lord, teach me to forget
The worry and the fret
That lie behind.
Each morning, born anew,
With vigor let me do
What's right and kind.

"Unhampered by the wrong
Of yesterday,
Oh, teach me quick the song
To sing today,
Nor let my heart be sore
For what has gone before,
But cheerful say:
'Today the sun is bright!
Today I will do right!
My heart is gay!'

"The living of one day
Is quite enough;
Sufficient to the time
Is each rebuff:
Oh, teach me to be brave!
And grant the power I crave,
Just to forget!
Help me each day to hold
In memory its gold,
And not its fret!"

—Helen Lockwood Coffin

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 10, MARCH 5, 1933.

Unity Subject—*An Awakening.*

International Subject—*Jesus Giving Life and Health.*
—Mark 5:21-24, 35-43.

21. And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea.

22. And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet,

23. And beseecheth him much, saying, My little daughter is at the point of death: *I pray thee,* that thou come and lay thy hands on her, that she may be made whole, and live.

24. And he went with him; and a great multitude followed him, and they thronged him.

35. While he yet spake, they come from the ruler of the synagogue's *house,* saying, Thy daughter is dead: why troublest thou the Teacher any further?

36. But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe.

37. And he suffered no man to follow with him, save Peter, and James, and John the brother of James.

38. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing greatly.

39. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth.

40. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was.

41. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.

42. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement.

43. And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

GOLDEN TEXT—

Jehovah hath done great things for us,
Whereof we are glad.

—Psalms 126:3.

SILENT PRAYER—*I am waking up to the idea that life is of God, and that it is unbroken in continuity —eternal.*

This lesson may be interpreted as an actual occurrence, or as symbolizing an experience of the soul that has let its affectional nature fall asleep, and again awakened it through the lifting-up power of the illumined I AM.

As an object lesson in healing, we note the necessity of unwavering faith as a concomitant of the process. When the report came that the child was dead, Jesus, "not heeding the word spoken," said, "Fear not, only believe." Jesus knew the words that should be allowed to pass unheeded. He knew, too, the importance of keeping the mind keyed to positive faith and expectation. He cheered the parents on to expect what they wanted to see happen, not what they feared might happen. The Christ way is the way of undivided faith in the good.

Jesus saw deeper than those who were not spiritually awakened, and to Him death was not what it seemed to them. They looked upon it as a total cessation of life, and the horror of it made them wail and beat their breasts. Their custom was to give full vent to their sorrow, even to hire persons to wail and mourn audibly, thus impressing negatively the hearts of the sorrowing ones. Jesus always saw that death was a very deep sleep, and so spoke of it in this case, as well as in that of Lazarus. The Epistles refer to the dead almost uniformly in the same way as those who have "fallen asleep."

An understanding of the continuity of life is wonderfully helpful in awakening people out of this sleep of death, which quite frequently overcomes the mind without any adequate physical or mental disability. The belief in death is a power in mortal consciousness, and numbers "fall asleep" by admitting this hypnotic state into their minds. Not long since a newspaper account related that a man who was a card player had frequently said that if he ever should draw a certain hand he would "drop dead." In a certain game he finally found himself with that combination of cards. He started to play, but before the game was finished he died of a heart attack, brought on by excitement. If he had not impressed the thought of death so firmly upon his mind in connection with the thought of certain cards, he could have curbed his excitement and survived the game that seemingly meant so much to him.

Death has its fashions, also. There was a time when "the white plague" tuberculosis was the chief cause of death in this country. Later on cancer held first place, and now heart failure is said to claim more victims than any other "cause." The idea of the inevitability of death persists in the mind of the race despite the lowered rate of mortality from maladies formerly most deadly; so that for all the world's work of combating disease in the negative way, the race is no nearer the grasp of the life idea.

"As sure as death and taxes" is a saying that is generally current. Faith in such negative expressions defeats the dominion over life that man is meant to exercise. Children, who are especially sensitive to the thoughts of others, are susceptible to the delusion of death, and thousands die from the fear of death cast upon them by doctors and relatives.

The healer needs to put out of the very atmosphere of the room, as well as out of the patient's mind, all thought of death, either the belief in its sure coming or the fear of it. All sorrowful ideas of human inability to cope with death are to be cleared from mind. Jesus put out of the house all who wept and wailed and created a tumult, and taking with Him only the parents of the child, together with Peter (faith), James (judgment), and John (love), went in and said to the child, "Damsel, I say unto thee, Arise." How simply dominion over life was exercised by the Master of true understanding! Tenderness and sympathy of a kind that make the whole world kin are here displayed in the nature of Jesus.

"And straightway the damsel rose up, and walked." This account tallies so exactly with the experience of modern healing that we can well believe it actually occurred. In nearly every instance the freed patient calls for food. More than once Jesus prescribed this common-sense regimen for those whom He had healed.

Many times in the last quarter of a century, the case of healing reviewed in today's lesson has been duplicated in various phases by modern metaphysicians, but no especial attention has been called to them, witnesses having even doubted whether the persons raised were actually dead. And we rejoice to say that they were not dead; that in reality there is no sure thing as the condition of conscious oblivion which the sense mind sees and calls death. A recent religious writer, in considering modern funerals, states that sermons on immortality are coming into disfavor on such occasions, and adds: "Always to be devising and delivering argu-

ments on immortality suggests either subtle unconscious doubt or shallow understanding of the higher sensibilities." This writer sees that "our confidence in the goodness of God carries assurance of His fair and generous dealing with us in death." Life (God) deals with death by imparting more life. We know that the great life energy which is God slumbers not, nor sleeps. What more inevitable than that we, the children of God, should come at length to such an understandng of His nature that we too shall no longer enter the sleep that is called death? The true resurrection is the coming to a realization of what life is: to know it in both its subjective and its objective aspect. That is what Jesus did.

QUESTIONS

1. What has faith to do with the raising of the dead?
2. Explain the importance of expectation in the making of such demonstrations as today's lesson contains.
3. What treatment is recommended for gaining a quickened consciousness of life?
4. What is the true resurrection?

LESSON 11, MARCH 12, 1933.

Unity Subject—*Applying the Christ Idea to Life's Needs.*

International Subject—*Jesus' Ministering to the Multitude.*—Mark 6:30-44.

30. And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.

31. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

32. And they went away in the boat to a desert place apart.

33. And *the people* saw them going, and many knew

them, and they ran together there on foot from all the cities, and outwent them.

34. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things.

35. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent;

36. Send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.

37. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred shillings' worth of bread, and give them to eat?

38. And he saith unto them, How many loaves have ye? go *and* see. And when they knew, they say, Five, and two fishes.

39. And he commanded them that all should sit down by companies upon the green grass.

40. And they sat down in ranks, by hundreds, and by fifties.

41. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all.

42. And they all ate, and were filled.

43. And they took up broken pieces, twelve basketfuls, and also of the fishes.

44. And they that ate the loaves were five thousand men.

GOLDEN TEXT—*The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*—Matt. 20:28.

SILENT PRAYER—*By making use of my spiritual resources I prove the law of my own being, and am equal to all problems that may confront me.*

When the mental or soul faculties (typified in today's lesson by the twelve disciples) are turned from material avenues of expression and trained to work on a higher plane, the first thing they are fitted to undertake is the casting out of demons. This casting out of

demons is analogous to the removal of the destructive mental attitudes or states in which those who live on the sense levels of life are accustomed to function. In other words, adverse ideas were the devils that possessed men in the days of Jesus, as they still are today.

When the faculties have been engaged in routing adverse thought habits and tendencies and in thus restoring health to the body, there comes a time when the need of a change arises. A season of sustained exertion calls for a corresponding time of relaxation, of release from tension. Therefore the faculties are recalled to their center. "The apostles gather themselves together unto Jesus." There must be a report to the I AM or central directive and controlling power in the individual. This central power knows when the faculties require rest or change of occupation.

Every one instinctively knows when he needs to "let up" or to "pull himself together." This collecting of forces is best done by a cessation of mental effort. "Come ye yourselves apart into a desert place, and rest a while." A desert place, metaphysically, is a state in which conscious thought is suspended; a state in which we rest from the labor of affirming and denying, and have "leisure . . . to eat," or to let the recuperative power of the inner nature do its work. We rest in God by relaxing in the consciousness of innate goodness and abiding there.

The boat, in today's lesson, may be said to represent a positive thought. Such a boat is able to float upon the surface of the water (the changeable human mind) and to bear up the disciples (the faculties) and the Master (the I AM). The multitudes are the numberless thoughts that seek light, strength, and healing. When such a horde is allowed to enter one's rest period, they put an end to rest. One might as well come down to conscious effort and set them in order. As long as the mind teems with thoughts of things waiting to be accomplished, of things that need to be done, rest is out of the question. The I AM, seeing the need of the un-

disciplined thoughts, instantly takes up the task of enlightening them and keeping them in order. We shepherd our thoughts when we collect them in orderly array and keep them safe from the influence of negative or destructive forces; for instance, from the conviction of our inability to deal with what faces us.

Jesus had trained His disciples to do the work of spiritual healing and of casting out demons. This mastered, they faced a greater work; namely, the visualizing of unlimited substance with only a small visible nucleus. Since they were new to the exercise of their minds in the higher or spiritual realm, they could not rise to the occasion. The disciples, in fact, thought Jesus meant they must go into a town and buy enough bread to feed five thousand people. We too, when we are faced with seemingly insurmountable problems, fall back as a rule upon external methods of solution. We are prone to forget the resources that lie right at hand in the kingdom of mind. "Send them away, that they may . . . buy themselves somewhat to eat," said the disciples. "I can't do anything about this problem," one says today; "it will just have to rest until it works itself out." "This is one of the incurable diseases," says another; "there is no hope for her." "Human nature being what it is," says a third, "what is to be done about it?" meaning that human nature cannot be changed. The majority of persons today concur in such implied admissions of failure to cope with life. How are the millions of unemployed to be fed and clothed? Over this problem philanthropists shake grave heads, while statesmen and scientists alike confer in vain. The Christ consciousness within each spiritually enlightened heart sounds its message, "Give ye them to eat."

"How many loaves have ye? go and see." The nucleus that we have is ample to satisfy the physical hunger of any number of people, or to meet any craving for the true understanding of life. What we need is to bring that nucleus into the light of Truth and,

"looking up to heaven" (the higher law), bless and break it and share our supply with the entire assemblage, whether of men or of thoughts.

On one occasion Jesus told His disciples that nothing is hid but that it should be made manifest. If, then, the purpose of mysteries is to pique human curiosity and spur it on to use the only successful method of solution, spiritual exploration, why should not we try our hand at that method? The Christ mind instructs us and sends us forth to do the lesser things. These done, it demands of us a greater work, the recognition of omnipresent substance. The challenge is one that can be met in the Christ consciousness, with ample means over and above the supplying of the demand. When we learn to draw upon the Invisible for needed supply, there will be no more want, no unemployment problem, no world panics. Every man will be engaged in learning to live according to the law of his own being, to depend on his inner resources. This is the work that the Father sends each one into the world to do.

Any man can feed five thousand men, with enough over and to spare, if he will but learn to use the principle of omnipresence and omnipotence within each heart and at the heart of the universe. No inarticulate thought need go unclarified. Thoughts are things that are meant to be worked out to the thinker's enlightenment. No one need go hungry, in mind, body, or soul. "He whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure." Spiritual ability is limited only by the individual's will to express it.

If we really want to solve our problems, we can do so. The solution is ready to hand. We shall first collect what we have (our nucleus), then look up to heaven (the universal law of increase), bless, and break, and give to the disciples (our faculties) to give out to the multitudes.

QUESTIONS

1. What is the first work of man's faculties after he turns from material to spiritual expression?

2. What is the "desert place" recognized by metaphysicians?

3. How do we "shepherd" our thoughts?

4. How can we solve problems and supply needs out of the Invisible?

5. What is meant, in today's lesson, by "looking up to heaven"?

LESSON 12, MARCH 19, 1933.

Unity Subject—*The Signs of the Times.*

International Subject—*The Effects of Alcoholic Drinks.*—Prov. 23:29-32; Isa. 28:1-4; Dan. 5:1-4.

29. Who hath woe? who hath sorrow? who hath contentions?
Who hath complaining? who hath wounds without cause?
Who hath redness of eyes?
30. They that tarry long at the wine;
They that go to seek out mixed wine.
31. Look not thou upon the wine when it is red,
When it sparkleth in the cup,
When it goeth down smoothly:
32. At the last it biteth like a serpent,
And stingeth like an adder.

1. Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine!

2. Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, will he cast down to the earth with the hand.

3. The crown of pride of the drunkards of Ephraim shall be trodden under foot:

4. And the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first-ripe fig before the summer; which when he that looketh upon it

seeth, while it is yet in his hand he eateth it up.

1. Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.
2. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, his wives and his concubines, might drink therefrom.
3. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, his wives and his concubines, drank from them.
4. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

GOLDEN TEXT—

At the last it biteth like a serpent,
And stingeth like an adder.
—Prov. 23:32.

SILENT PRAYER—*I deny self-will any place in my life; I desire to do the will of God.*

The Psalmist discerned truly that "happy is the people whose God is Jehovah." When we look about us for a happy nation today, the result of our survey is not encouraging. The countries of Europe, in few of which the liquor traffic has ever been at issue, are in an economic *impasse* equally with the United States, where the repeal of the Eighteenth Amendment is now up for decision. The possession of government revenues from liquor did not prevent Great Britain from going off the gold standard, an action that has been followed by an unprecedented decline in the value of the pound sterling. Notwithstanding this straw in the wind, the argument is often heard that our country needs the revenue from the liquor trade, and that the trade should therefore be legalized.

The removal of the saloon did not solve the problem of intemperance, because the legislation that brought this about did not take effect in the minds and hearts of men. Prohibition became a thing to be enforced, not

an ideal to be pursued and realized. Had our zeal for temperance taken the form of a desire for temperate thought life, moderation in all things, we believe the working out of the Volstead Act would have met with a greater degree of coöperation at the hands of our citizens in general than has been the case. The fact is that this problem was attacked from the outside, when the solution is one that must be sought and found in the intention and the willingness of the individual. No nation can be temperate whose citizens do not follow temperance as a matter of individual choice.

As a people, our desires are not temperate; that is a foregone conclusion. Our national thirst for wealth and power and our ambition for industrial supremacy all point to a preponderance of material desire over the thirst for spiritual understanding. Again, intellectual independence is an admirable state, but staying the mind upon the Infinite is a more necessary condition to individual well-being, and contributes more directly to the stability of a country.

The writer of Proverbs considered the drunkard a man of woe and sorrow, full of wounds and complaints. But the man who is intemperate in thought, speech, or general conduct, be his taste in food and drink ever so ascetic, is nevertheless setting a fuse in his life that will disrupt his peace and his ultimate success in the achievement of his desires.

A recent magazine writer credits the unprecedented increase in suicide among the intelligent and cultured classes in our country to "the germs of a psychic malady" picked up in their effort to develop individualism. Men, he thinks, have taken on the outer form of individualism only, without reinforcing themselves inwardly to meet the requirements of so exacting a rôle in human life. The individual must be prepared to answer for his own soul, if he elects to be his own master and a law unto himself. Otherwise he still needs authority. If he is ready and willing to go forward, to meet whatever demands may be made on him; if not,

One higher than himself must stretch an everlasting arm to him in time of need, and he must grasp it.

Judged by the state in which the nations are today, as well as by the slight degree of responsibility of the average person, it is evident that sufficient inner resources to meet the demands on individualism have not yet been achieved. We must still have authority, individually and *en masse*. In a way, the time when no one shall teach "Know the Lord" has virtually come; for the Bible is no longer taught in our schools as a matter of course. Yet not all know Him, from the least to the greatest—the sole condition under which teaching man to know God can safely be dispensed with.

If we would know temperance and true peace, individually, nationally, and as a world consciousness, we must learn more of God. We must know this inner power that can weigh the love of what is good and true and satisfying in a lasting sense against what is only apparently good, in a transitory, debatable sense, and can make the former the preponderant influence in life. Instead of contending outwardly for what we consider our individual rights, let us throw the full weight of our endeavors into the scale of righteousness by yielding our self-will to the higher will of Spirit.

Jesus knew the infinite Spirit as Father, and mankind in trying to follow His understanding has interpreted God as a person. Yet fatherhood, even in its highest human sense, is an impersonal relationship. It includes love, it is true; but love in its truest sense is an impersonal desire to see the loved one achieve his greatest good. The human father who is true to his son is willing and able, if need be, to set aside all personal feeling of protectiveness and "cast the bantling on the rocks" in order to insure his finding himself. God, the impersonal infinite Spirit, likewise leaves man to his own devices until he comes to himself and seeks the higher will. He must come to himself before he can come to God and achieve conscious sonship.

The word "spirit" has to do with breath and, by

implication, with inspiration. Alcoholic liquors, strangely enough, have had the words "spirits" and "spirituous" applied to them, but the inspiration that follows indulgence in them is of a decidedly inferior type. The effects of alcoholic indulgence are too well-known to need further analysis or description, and no good can come from dwelling on this negative aspect of the subject; for its only possible reaction is that of fear. What we need is not fear of liquor, but distaste for it and love of the living water of spiritual understanding. Whoever once drinks of understanding has no more thirst for lesser satisfactions; for understanding remains in him, so that he knows what is for his own good. Also, he can pass on good to others by willing it actively for them whenever they enter the range of his thought. The whole question resolves itself into one of a change of will: the lower self-will for the higher will of God.

America now stands at the crossroads. Whether she will take the "high" road or the "low" road depends on the number of citizens found in her who respond only to the higher will.

QUESTIONS

1. Why did not the removal of the saloon solve the problem of intemperance?
2. Name some signs of intemperance in our national life, and explain how they can be removed.
3. What are the benefits, and what the responsibilities, of individualism?
4. What should be our attitude toward alcohol? Should we fear it?

LESSON 13, MARCH 26, 1933.

Unity Subject—*The Distinguishing Trait of th Christ Mind.*

International Subject—*Review: Jesus Our Exampl in Service.*

GOLDEN TEXT—*Jesus of Nazareth . . . who went about doing good.*—Acts 10:38.

SILENT PRAYER—*The fullness of the Christ consciousness is expressed in me as love toward others.*

A recent appraisal of Christianity by a writer who is familiar with Buddhism and Confucianism discovers the spirit of love as the true message of Jesus Christ. Other oriental religions, in their pure forms, have ideals of great purity and beauty, but none breathes love of humanity as does the inspired Truth of the Master. In the lessons of this quarter we have seen many instances in which this love was given active expression. Applying these lessons to ourselves, we learn how to work in accordance with the divine law of life.

In Lesson 1 the universal preference for righteousness is outlined in the work of John the Baptist. The conscious mind must be prepared for the Christ concept. Metaphysicians do this preparatory work not by outward acknowledgment of sin and repentance, but by going within the thought realm and making way in the subconsciousness for Truth to come into manifestation.

Lesson 2 takes up the various cycles of development through which one passes in working out Christian ideals. The first cycle is that of faith; the second, that of judgment; the third, that of love. The student of Truth must learn to use these innate faculties consciously if he desires to do the work of the Father.

Lesson 3 is devoted to proofs of the Christ Spirit. Among these is the soul compassion and longing to help lift the burdens of humanity which characterize the one who has the gift of healing. By giving our thought a spiritual bent we come to learn the spiritual aspect of our own powers, and are able by degrees to increase their effectiveness.

The relation of forgiveness to health is the subject of Lesson 4. Man not only has power, through the

Christ consciousness, to forgive the sins of others; in the name of the Christ he can achieve his own freedom from the domination of whatever sins have taken possession of him. Divine love is a healing and forgiving power that is constantly at man's disposal.

Lesson 5 is based on the Sabbath principle of rest observable in the universe. This principle, to the metaphysician, finds its highest expression in the rest of the mind and heart that comes from communion with God in silence and meditation.

Lesson 6 gives the student insight into the true nature of his faculties and the work they are intended to perform. These faculties must be developed through use. From intellectual knowledge the student must pass to intuitive knowing by changing the bent of his conscious thought.

Dealing with circumstances is the subject of Lesson 7. The problem of circumstances is a persistent one for the race, because the race has not yet formed the habit of thinking constructively about the tasks that confront it. The parable of the sower shows the various classes of limitations with which the progress of the average person and the reactions that follow in life expression are hedged about.

Cultivating the God consciousness is the metaphysical subject of Lesson 8. Since man cannot know anything until it enters his mind as a concept, he must enter the kingdom of heaven first within himself. Freedom from self-consciousness, peace, harmony, a willingness to share one's good with others, and a steadfast denial of error states of mind are signs royal of citizenship in the kingdom that Jesus proclaimed as at hand.

Lesson 9 is devoted to spiritual mastery through an analysis of the work and teaching of Jesus Christ. The one who is in harmony with Divine Mind is likewise at peace with his environment and with his own thought life. Internal storms break in the lives of us all, and unless we exercise our I AM mastery and still

the commotion, the result is a condition of upset nerves and disturbed mental action, which shows in the physical nature in the form of various ills.

Lesson 10 is of great importance to the Truth student because it teaches the overcoming of death. Faith, judgment, and love are necessary in the healing of the sick and to the realization of life in its perfection. An understanding of the continuity of life and complete faith in man's power to make it manifest, through the Christ consciousness, are necessary also. To realize what life really is, in both its subjective and objective phases, is to take part in the true resurrection.

The practical subject of applying the Christ ideal to life's needs claims attention in Lesson 11. Removal of destructive mental states is the equivalent in our modern thought of the casting out of demons of a bygone day. After a season of mental effort, the principle of reaction comes into play, and relaxation of the mind becomes necessary. To rest in God is to abide in the consciousness of innate, omnipresent good. To shepherd the thoughts is to collect and keep them in order, safe from negative thought currents. We increase good by recognizing the good already at hand, by blessing it with our gratitude, and looking to the higher law to multiply that which by its very nature is intended to increase. Our inner resources are equal to the supplying of every demand made upon us, if we but put our faith in the truth of this statement and work intelligently to verify it.

Lesson 12 is devoted to temperance. The arguments in favor of repeal of the Eighteenth Amendment are not borne out by the present economic condition of other countries. Temperance is primarily an individual matter, and to be made actually effective must become an ideal to be worked toward, not an edict to be enforced. Intemperateness of thought and life in other matters than that of alcoholic stimulants proves that the one who thus thinks and lives has not yet achieved the full measure of responsibility that be-

longs to the adult individual. For such a one authority is still necessary. To depend on God and try to follow the guidance of the higher will is our surest safeguard. This Authority alone is infallible, and dependence on it leads to the self-dominion and mastery that man from the beginning was destined to achieve.

DEFACEMENT

By FLORA THOROMAN THOMPSON

The recreant rock that quits its crowning crest
A dark scar leaves adown the mountain's breast.
The mountain does not grieve,
Spends not its passion in regret and fear
Nor thinks that it a lasting mark shall bear:
Its beauty to retrieve,
Pours forth into the scar its healing hues
Of gorgeous greens and purples, reds and blues—
For these the mountain cares—and dares.

Does some sin that crept in upon you leave
Compelling cause to you, O soul, to grieve?
Grieve not yourself, nor care;
Waste not your strength to feed devouring years,
Nor write strange wrinkles with the ink of tears
On shadowy-faced despair.
Put forth your deeper instincts—rich emprise—
Within your breast your own redemption lies,
Who for this bravely care—and dare.

Where Does God Come In?

By JULIA W. WOLFE

IF A MAN CONQUERS a bad appetite through prayer, he may say that the mind is responsible for the achievement. His whole life is changed through his religious convictions; again, his mind will do that. Where does God come in? Everywhere. When? Always. Between the faith that perceives God in all history, in all phenomena, in all experience, and the unfaith that perceives Him in none, we can see no middle ground. He is omnipresent. His presence makes the pines of our White Mountains as sacred as it made the cedars of Lebanon. It is true now, just as it was when the 104th Psalm was written, that—

> "He sendeth forth springs into the valleys;
> They run among the mountains . . .
> He watereth the mountains from his chambers."

As He is in all physical phenomena, so is He in all human experiences. He is in the prophets of the twentieth century after Christ as truly as in the prophets of the seventh and sixth centuries before Christ. He who inspired Bezalel with wisdom and understanding and knowledge in all manner of workmanship to adorn the Temple of the Israelites was the inspirer of Michelangelo and Sir Christopher Wren. The God of the plowman who Isaiah praised because He "doth instruct him aright, *and* doth teach him" is no less the companion of the modern farmer. It is as true now as when the book of Deuteronomy was written that the word of God is not in heaven that we must ascend up after it, nor beyond the seas that we must go afar for it, but is "very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." If God were not right here today, it would be of little service to us that He was in Palestine twenty centuries ago. He is

either all in all, or He is not; He is everywhere, or nowhere. He is the moving force that is in all forces, the living life that is in all life. All the natural is supernatural.

There is the same evidence of God in humanity that there is of God in nature; for there is as truly a unity of design in the one as in the other. History is not a number of involved and unrelated events. "Through the ages one increasing purpose runs." History is a record of the evolution of a new-created world out of a chaos of contradictory and conflicting purposes. Humanity is an orchestra playing a great composition under the leader—the Master Mind. Many of the musicians are stupid and cannot read the score; many are willful and will not read the score. Yet there is developing a closer harmony—a progress toward a smoother rendition in the future; and that is sufficient to make clear to the thoughtful observer that there are a score and a Leader; by and by there will be a completed symphony. In this epoch, which is but a rehearsal, every note played aright is a divine note; every aspiration toward harmony is a divinely inspired aspiration; every noble discontent is a divinely ordered dissonance. The desire for peace is divine; the prayer is divine and the answer is divine; the noble resolve and the effective achievement are divine. The mind will do that through God, for man has no power apart from God, in whom "we live, and move, and have our being."

This is not new theology; it is very old theology. Power, says the Hebrew Psalmist, belongs to God; and "he giveth strength and power unto *his* people." The electric currents are His, but He intrusts to men their direction. The nerve currents are equally His, and their direction He also intrusts to man. All activity has but one dynamo—God. Man is allowed to direct the current. Blessed is the man who knows that he is living in a divine world, and who uses the divine forces of the world, of society, and of his own soul in divine fellowship and to divine ends.

SILENT UNITY

Be still, and know that I am God

The light of the Holy Spirit inspires me with new ideas

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

One of the fundamental teachings of Christianity is that every follower of Jesus must experience the "new birth." "Ye must be born anew."

The new birth is unknown in the experience of the majority of Christians. To understand the new birth, which Jesus also called the "regeneration," one must become somewhat familiar with the different planes of thought on which man functions, both conscious and subconscious.

The "mind of the flesh" and the "mind of the Spirit" are often mentioned in the Bible, but just how these minds are related in man's consciousness and how they affect soul and body is but vaguely understood. But they must be understood before man can inherit that eternal life which follows the new birth. Those who follow Jesus in the regeneration should not allow themselves to drift with the turbulent tide of human thought, blindly expecting that in some way God will work out their soul's salvation. God is the "all-possibility" of which man must take advantage; and, cooperating with God, man must work out his own soul's destiny.

The Spirit in man is God, but "no man hath seen God at any time." The Spirit of God in man is revealed to the spiritual side of man's mind, hence the eternal search for God within man.

Jesus found God to be Spirit and He offered to share that Spirit with all who would enter with Him into the same mind. He said: "Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of

it; for this is my blood."

The church observes the Holy Communion as a symbol of the eating the body and drinking the blood of Jesus Christ, but how many of its communicants understand the meaning of the symbols? However, without the mind's attention on the spiritual life (blood) and finer substance (flesh) of the spiritual body of Christ, there is no real significance nor body regeneration in partaking of the Lord's Supper.

The Holy Communion does not require any bread or wine; symbols attract the attention, which should be concentrated on the ideas of spiritual substance and spiritual life.

It is good for a company of consecrated souls to get together and partake of the Lord's spiritual life and substance. "For where two or three are gathered together in my name, there am I in the midst of them." But even this is not necessary. If you are alone, you can have the Holy Communion and get all of its benefits.

Of course, we all look forward to the final goal, which is the new body in Christ, but that supreme mark of our high calling in Christ may be preceded by many changes in both mind and body. All who have consecrated themselves to the Christ mind, and are looking to it for healing, have noted an improvement in health. The restoration of the body to health and strength is evidence that you are getting a new consciousness of that eternal health and strength which is yours in Christ.

Jesus not only announced a new mind and body for those who follow Him in the regeneration, but also a new environment or, as He called it, a "new kingdom." This "kingdom" is to spread all over the earth. It will formulate principles that shall

become the foundation of a new economic system for all nations. For thousands of years man has earned his bread by the "sweat of his face." But that curse is nearing its end. Man's mind is rapidly inventing machinery that will soon do all his muscular work, and he will have leisure to study the laws of supermind and with Jesus enter the fourth dimension, where all labor will be done by Spirit.

A period of transition is at hand, in which we all must pass from the thought of profit gaining to profit sharing. Our Prosperity Thought for this month will help every Unity student to make this forward step of the race with the least distress.

Let us daily remember that we are banded together to help ourselves and all people to the attainment of the higher race consciousness, which is right upon us, even Jesus Christ.

HEALING THOUGHT

I now partake in Spirit of the holy communion, and realize the healing power of the Christ body (Spirit substance) and Christ blood (Spirit life)

PROSPERITY THOUGHT

Jesus Christ now opens the Spirit of my mind, and I am flooded with ideas that lead me on to success and plenty

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

I WANT TO TELL you that I improved so much the day following the one on which I asked your help that I will not have to have an operation. How thankful I am for that, for it seemed that I was not strong enough for such an ordeal! What a blessing your work is to humanity—you are always so ready to help those who need it!—*N. S., Columbus, Ohio.*

IN DECEMBER I wrote to you to pray for me, for I could hardly walk. Now I am stronger than I have been for two years. May God bless every Unity reader!—*M. L., Mason, Tenn.*

I WROTE TO YOU about six months ago for prayers that my little son, B——, age ten years, who was suffering from asthma, would be cured. At that time not a day went by that he didn't have an attack. I can never tell you how happy I am at the wonderful way in which he has improved. He has had only one attack in three months, and his health is better in every way. It is hard to believe that he is the same boy. He is president of his class at school, and hasn't

had to miss a day, whereas last winter he wasn't school for a whole term. His asthma has entirely di appeared. Thank you for your wonderful help.—*B. J Clarkesville, Ga.*

I WROTE TO YOU last week for your help. I had bee having sinus trouble—had been going to a docto every day, and the pain kept getting worse all the time

The day that you received my letter the pai stopped, and I have had no further recurrence of th trouble. I am very grateful for your help.—*R. H. Louisville, Ky.*

IT IS WITH DEEP GRATITUDE to you that I acknowl edge the recovery of little J——. There was marked improvement as soon as your treatment began. I thank you and I praise God with all my heart for your help. She looks so fat and well now, and plays out every day—she has no more ear trouble.—*M. B., Flint, Mich.*

LAST WEEK I wrote to you asking for your prayers for a bad catarrhal condition. Relief came the same evening that I had written to you. I went to sleep and had a good night's rest, was much better the following day, and am feeling stronger all the time. I want to thank you for your wonderful work.—*J. K., Flint, Mich.*

TWO WEEKS AGO I sent in to the prosperity bank department the five dollars that I had saved in my bank. As I was late in sending the money I made an explanation, telling of the cutting off of my earnings—but, most distressing of all, the terrible pain in my legs that I was suffering from. I did not ask for help, for I intended to write to Silent Unity direct. I imagine that my letter was received at Unity on Saturday. Sunday I kept pretty quiet all day, finding it extremely difficult to sit down or to get up from a chair without holding on to some support. Monday morning I arose at 6 o'clock, prepared breakfast, straightened the

house, went out at 8, was on my feet all day—and never an ache or pain! I came home at 4:30, and how I did praise God and bless Unity! I haven't had a pain in my body since that time—nine days ago.

My dear friends, can any one, having had such an experience of healing, ever doubt that there is a God, and that He can and will hear and help us when we seek Him? I am inclosing a love offering with my sincere blessing.—*A. L., Chicago, Ill.*

Filled with Plenty

I WANT TO THANK GOD and also our Unity friends for the help that we received. I wrote to you a few weeks ago for prayers to help rent my little farm. I am happy to say that we have a fine young couple on the place. Praise God, and bless you for all that you have done.—*N. S., El Paso, Tex.*

LESS THAN twelve hours after we sent you a message for help in renting our property, we received a long-distance call from a Cleveland firm, which has since rented the place. We praise God and you for our success. I am inclosing a love offering.—*Mrs. J. H. A., Madison, Ohio.*

IT IS NOTHING short of marvelous the way in which I am helped financially during these strenuous times, thanks to God and also to Unity.—*L. K. C., Zanesville, Ohio.*

IT HAS NOT BEEN a month since I asked for your help to better conditions for Mother and myself, but things started to change so soon that I could not wait for a month to elapse before I wrote to you to tell you how much your prayers were helping.

Soon after I sent my letter to you, within a week, my mother was offered a position in New York City that doubled the salary that she was getting. The position was our first blessing after I had written to

you, and we gave great thanks for this answer to prayer. Then I asked you to pray that I find the right friends, and I met a very nice girl in Great Neck, who will probably prove to be a dear friend. We consider these incidents as the "seagulls before reaching the land," for we have seemingly had a most heavy burden for the past five years—and now the sun seems to be really shining through.

Oh, dear Unity, your help is wonderful, and it does give one confidence to have one's prayers answered! —*E. J. B., Great Neck, N. Y.*

He Shall Have Abundance

I MUST TELL YOU of the beautiful blessings I have had from the prosperity bank drill. I have more faith than I ever had before, and I have been fully rewarded from all sources.—*J. A., Cincinnati, Ohio.*

SINCE STARTING my second prosperity bank, my husband has secured a much better position with a larger salary. He is selling more than he has for the past two years. God bless you for your help.—*Mrs. H. W., Philadelphia, Pa.*

I CANNOT EXPRESS in words the help the prosperity bank drill has been to me. It is a most wonderful assistance, and I seem to feel love, power and Truth filling my whole life. I am very grateful.—*Mrs. A. Y., San Francisco, Calif.*

I HAVE RECEIVED a great deal of help from the prosperity bank drill. Many problems were troubling me, but since I started the bank drill, they have ceased to be problems and have been adjusted satisfactorily. —*M. S., Detroit, Mich.*

I AM INCLOSING five dollars that I saved in my prosperity bank, and am glad to report to you that, through your kind help, I was again able to avert a reduction in my salary. Just yesterday I also suc-

ceeded in obtaining a readjustment of my salary to counterbalance the serious drop in exchange in this country. I am indeed most grateful and consider it a real demonstration of Truth. Please send me another prosperity bank, as the drill helps me a great deal in banishing worry and fear.—*L. M., Tokyo, Japan.*

Search the Scriptures

I AM GLAD to say that I am enjoying the lessons immensely and gradually developing myself in harmony with them. I always enjoy your notations, but those sent with my first lesson of the advanced course are so inspiring to me that I am always (so to speak) tasting and tasting them, and being refreshed every time. God bless you.—*J. M., Brighton, Trinidad, B. W. I.*

I HAVE BEEN more slow than usual with Lesson A, but feel that I am growing a bit, and I am trying to put my lessons into practical use, for I know that my study of Truth will never mean any more to me than what I use of it in my everyday life. My health has improved so much that I find I am able to work at some light work. I have a place as a mother's helper. There isn't much pay in it, but it is a beginning. I surely thank God, flowing into and through me in numerous ways, for every improvement in all things connected with me and my world. I am with lovely people and am very happy here, but of course I want and expect to go forward, for life is not a blind alley but a thoroughfare. I expect to come into a clearer understanding of the work that God would have me do, as I continue my study of Truth.—*L. O. W., Hollywood, Calif.*

LESSON 5 HAS BEEN of tremendous help to me, and a fine study. I am younger, healthier, and happier than I was a few years ago before I began to study Unity. I am very thankful for your splendid

method of increasing my knowledge of the love of God and of His power and might. Also, many thanks for the illuminating notes that accompanied my last set of papers. Inclosed please find a love offering, which I send with loving thoughts and gratitude.—*E. B., Withington, Manchester, England.*

My Help Cometh from Jehovah

INCLOSED PLEASE FIND draft for renewal of my subscription to UNITY. It is one of the best magazines in the country, and I most certainly would not want to be without it.—*Mrs. L. T. V., Billings, Mont.*

I SENT A FRIEND of mine a copy of *The Sunlit Way*, more than a year ago. I recently received a note from her telling me how much good the book has done her, and that she is still feeding on it.—*F. E. H., Seattle, Wash.*

EIGHT YEARS AGO in New Orleans I first learned of Unity teaching. I had been groping all my life for light and help to enable me to meet life's problems in the right way, when *Lessons in Truth*, by H. Emilie Cady, was lent to me by a friend. It coincided with my spiritual ideas and brought me comfort that I then needed.

Since my home has been broken up and my dear ones have passed on, I have been a traveler. I have had many business perplexities and numberless problems in my social life. "Going it alone," as it were, I have been tested and tested for courage, and I have always had UNITY, *Weekly Unity*, and *Unity Daily Word* follow me. These magazines have been my companions on land and sea, and they go everywhere with me, as does my Bible. Friends cannot understand how I have found peace and contentment, as solitary as I have been.

At first I nearly perished of loneliness, but now I know that I am never alone, and that God is closer than breathing or hands and feet.

It seems to me sometimes that I could write you volumes, I feel so grateful for the comfort that your publications have given me. They truly bring me my "all in all!"—*L. H. B., Florence, Italy.*

He Is My Refuge

ON THE NIGHT of September 23, I wired to you from Grand Island, Nebraska, for help for Mr. R——, who had a badly swollen knee, the pain in which was so severe that it caused him to take to his bed.

The next morning he was able to walk with a cane, and every day since that time he has shown wonderful improvement. I am very grateful for this healing, especially so because it has unfolded to Mr. R—— the fact that God is our help in every need, and that we do not need medicine when physical ailments manifest themselves. We have had many demonstrations of God's love and care since we began to study Unity teachings; there is one in particular that I must tell you about:

Last March I wrote for prayers for Mr. R——, who had been out of employment for nearly a year. Within a month he secured a position that took us to Kansas. That position lasted only six weeks, but I did not lose faith. I put it all in the hands of the Father and trusted Him. On August 1 Mr. R—— was given a position unexpectedly and without effort on his part, in the line of work that he knows and likes. Now he is happy in his work, and I have the assurance in my heart that the position is permanent. I am inclosing a love offering.—*E. B. R., Lincoln, Nebr.*

THROUGH THE KINDNESS of a cousin of mine, I have been receiving *Weekly Unity* for the past year. At the time it first came to me, I did not appreciate it, for I was suffering from a severe case of mental exhaustion and could not interest myself in any kind of reading. During the summer, however, I became much better and then began to enjoy the articles in

Weekly Unity. They have helped me wonderfully, and have shown me the way to attain the happy and contented state of mind in which I now find myself. I am giving my copies of the paper to others whom I thought they might help, and they are very much appreciated. —*A. J., Minneapolis, Minn.*

Father, I Thank Thee

I NEVER CEASE to be thankful for such a wonderful organization as Unity. I wish that the whole world might be drawn within its fold. I longed for its teachings years before I knew that Unity existed, for I felt that the churches that I was familiar with were not teaching practical Christianity of the purest kind, such as Unity gives us, and which is so completely satisfying.—*C. L., Birmingham, England.*

I AM INCLOSING my check for a year's subscription to *Weekly Unity*. This magazine was given to me by an aunt of mine, at a time when I was suffering from a nervous breakdown. Many times, while under terrific nervous tension, *Weekly Unity* has had a message of hope for me.—*Mrs. H. N., Racine, Wis.*

A YEAR AGO my daughter sent us a subscription to UNITY magazine, and we have been constant readers of it ever since. It is worth its weight in gold, and more than that, and it has been of the greatest help and inspiration to us. We would be at a loss without it. It has helped us in many ways by its teachings and I know that you dear people cannot escape God's blessings for the help that you are giving to humanity.—*Mrs. E. J. Y., Hope, Ark.*

MY STUDY OF YOUR TEACHING has helped me, and has been a source of comfort in the last few months, perhaps the most trying of my life. With Unity to help, and keeping conscious of the presence of God, I am able to carry on with the assurance that all is well. —*C. D. B., Laguna Beach, Calif.*

Help From SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

The article "Attaining Eternal Life" in the September UNITY interested me very much. I get so much good from Unity teaching, yet I have not demonstrated complete healing, which I do desire. Years of life without health have been a severe discipline to me. I have rebelled at invalidism, and at sixty I am just as eager to be well as I was at sixteen. That seems strange to me; yet as you teach, it really is not. I want healing of soul and body.—*Extract from a letter answered by Silent Unity.*

There is divine help for all who seek it, and we shall be glad to pray with you and help you to come into an understanding of that practical Christianity through which the mind is renewed and the body transformed.

Your desire to be whole and well is the urge of the very Spirit of life in you toward more perfect expression, but it needs the conscious coöperation of your mind, your thoughts, to bring forth that fuller expression of life. Your thoughts are your strength; and linked with divine power, they are a mighty force, a creative force that produces conditions according with the ideas they nurture. Your mind is now wishing for health or beseeching God for health, which brings healing; it is coöperating with the Spirit of life and intelligence and power within you. This will require that you deny the permanency of the ill conditions manifesting in the body; then turning to Spirit, you should claim the truth of your real, eternal self, the divine "image," the perfect being with the inherent powers of the Godhead ready to respond to your new mental and spiritual attitude of authority and dominion. "What

is seen hath not been made out of things which appear." You need no precedent other than the example of Jesus Christ to show you how to identify yourself in God the Father, the originator of your being and its sustainer.

The Father's will in you is the fulfillment of His will for the perfect expression of His life and power and intelligence in you. You are here because you are His channel, His need. Then do not assume too much responsibility regarding this healing; just believe in its righteousness and become more and more impersonal toward it by becoming more God conscious. Make your affirmative prayer of faith in these words: "My body is a temple of the living God. 'The Father abiding in me doeth his works.'"

Through meditation and prayer arouse the spirit of joy and praise and glad thanksgiving within you; it is healing in itself. Jesus taught that man must accept as well as believe; so do not believe or feel, when you claim perfection for yourself, that you are claiming a lie. Man is to judge in harmony with eternal Truth, and not according to that which appears. Identify yourself with God instead of with any error appearance manifesting itself in the body.

May you come into the understanding of yourself as the offspring of God and not of man, and so be free from false beliefs.

God bless you.

I notice you seem to use the words *Spirit* and *spiritual* as being synonymous. I think that God only is Spirit, and we are spiritual. God, the absolute, is the first great supreme cause, and surely that is unlimited power for any human being to claim.—*Extract from a letter answered by Silent Unity.*

We think that the whole matter of demonstration depends upon our identification with the absolute. One must realize he is Spirit before he can become spiritual. Spirit is cause; spirituality is effect. Jesus taught that we should recognize our oneness with our source.

When the Jews accused Him of the blasphemy of making Himself God, He said to them: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am *the* Son of God?"

In His prayer before His betrayal He said, "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us . . . And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; I in them, and thou in me, that they may be perfected into one."

We cannot do the works that Jesus said we should do unless we realize our oneness with the causing mind.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God."

Would you advise me to sell my farm?—*Extract from a letter answered by Silent Unity.*

It would be presumptuous for us to give advice in personal matters. The Christ within you is your true guide and counselor. All our work aims to help you find your indwelling Lord. Finding Him, you find within yourself the wisdom and judgment needed for your guidance in all your affairs. If you depend on some one else to tell you what to do, you look away from your Lord, and you will soon find that you are depending on a broken reed. Withdraw your attention from the external, enter into the inner closet of prayer, and ask for light. It will come, and you will know what to do, not only in this case, but in all the issues that arise in your life.

My husband and I are both very headstrong and do not always pull the same way. We agreed that I should tithe,

and that if I piled up $500 to my credit from tithing he would also change his plan. Can you give me further instructions in regard to tithing?—*Extract from a letter answered by Silent Unity.*

The secret of happy, successful, harmonious living is through nonresistance and selfless love. Obstinate personal wills tend only to destruction. If one would build constructively in the eternal realms of the spiritual kingdom one must express a love that is willing to surrender its own viewpoint, if necessary, in order that peace and good will may reign. We feel sure that it is more important for you and your dear one always to express love, than it is to try to fulfill a law that was laid down for man in the remote past, particularly if it is to result in the creation of inharmony between you.

One does not bargain with God through tithing. One tithes out of the love in one's heart for the goodness of God, and not for what one expects to get out of it. If a person tithes for the purpose of having his own needs satisfied he is liable to meet with disappointment; but if he gives out of gratitude and love of God for His goodness and all-providing care, he will create a channel through which the love and goodness of God may flow into his life in more abundant measure. He gives with no thought of return if he is in fellowship with the love of God.

You can give richly of love and kindness and good will, and it will find favor with God. Our God is the unchanging good, the all-forgiving divine love that is quickened in the hearts of men; and the values that are paramount with Him are the riches of the Spirit that go out with a gift. Create harmony and love and understanding in all that you do. You will thus be fulfilling the divine law which our Christ gave, and in doing this you will open avenues of plenty for your daily living; for He said: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

TAKE TIME TO BE HOLY

Words by
W. D. LONGSTAFF

Music by
GEORGE C. STEBBINS

1. Take time to be ho - ly, speak oft with thy Lord;
2. Take time to be ho - ly, the world rush - es on;
3. Take time to be ho - ly, let Him be thy Guide;
4. Take time to be ho - ly, be calm in thy soul;
A - bide in Him al - ways, and feed on His Word.
Spend much time in se - cret with Je - sus a - lone—
And run not be - fore Him, what - ev - er be - tide;
Each thought and each mo - tive be - neath His con - trol;
Make friends of God's chil - dren; help those who are weak;
By look - ing to Je - sus, like Him thou shalt be;
In joy er in sor - row, still fol - low thy Lord,
Thus led by His Spir - it to foun-tains of love,
For - get-ting in noth - ing His bless-ings to seek.
Thy friends in thy con - duct His like-ness shall see.
And, look-ing to Je - sus, still trust in His word.
Thou soon shalt be fit - ted for serv - ice a - bove. A - MEN.

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Prison Work in Cuba

Silent-70, our missionary department, has sent thousands of copies of *Lessons in Truth* and subscriptions to our magazines, free of charge, to prisoners in the United States, also to some in foreign countries. From among the many interesting letters received, we want to share with you the following one from a prisoner in Cuba:

"I wish to thank you most graciously for the supplies of Unity literature sent to me by your society since the year 1927. Words cannot express my gratitude to God and to you for the way this literature has helped me through my dark moments. It has been a great inspiration to me, and only through its aid could I be as successful as I am.

"Soon I shall breathe the breath of freedom—God's desire for man; and as I go forth I shall take with me the spirit of Unity, and so do my bit for the spreading of the mighty Truth. God bless you. May your zeal for Truth ever increase, and stir up all dark consciousnesses to recognize the real Power and Presence governing the universe.

"I ask your continued prayers. As soon as I am released I shall send to you a full report of all my blessings received here in prison."

Courses to Meet Your Needs

The courses of the Unity Training School are arranged in terms of one month each, four terms in all, to meet the needs of those students who wish to make the Truth ministry their life work, or who wish to make practical application of Truth to the everyday affairs of life.

The course of study is arranged with a view to continuity; for instance, the subjects presented in July will be a continuation of those taught in June, and so on through each succeeding term.

School opens June 5, and closes September 22. Do not put off making your registration. Write to Unity Training School, 917 Tracy, Kansas City, Mo.

The Joy of Living

Jesus Christ taught the "joy of living," and the plan of the Unity correspondence course is to teach you the fundamental truths of Being so that you may experience now the real joy of living. There is no need to spend years in the search for health and happiness. They lie within you, and you have the power to bring them forth. A great many of those whose testimonials appear in these pages have been enabled to rise out of conditions of disease and lack through the application of the Christian principles taught by the correspondence school.

Some readers imagine that our course of study is only for those who wish to become teachers or healers in a public way, but it is also particularly valuable to those who wish to unfold spiritually, to discover their own divine nature, to have the mysteries of life made clear and plain, to live in a frictionless environment.

In this course of study you yourself do the work. Our course can help you to make this a year of progress in spiritual knowledge; it can help you to find the "kingdom of heaven" that is within you. For information about our course, write to

Unity Correspondence School Department
917 Tracy, Kansas City, Mo.

Appearing This Month in Other Unity Periodicals

An Old Friend Revisits Youth

On two former occasions *Youth* has published episodes in the life of James Martin Hill, as told by Charlotte Shelton. In the March issue *Youth* reprints the first and second episodes together with a third one that brings the story up to date. James Martin Hill certainly had his "ups and downs" but each one left him more firmly convinced that God is "A Real and Ever-Present Help," this being the title of the story. Don't miss the March issue.

"But Albert's a Sissy"

"Sissy" was the name that Jimmy had given to Albert, the new boy in the neighborhood, and because of this indictment Albert was not to be asked to join the club that Jimmy and his friends were organizing. Mother suggested that Albert would feel quite lonely if he were the only one left out of the club, and that, if Jimmy knew Albert better, he would probably like him better. Jimmy was doubtful about his ever liking Albert any better, but he finally decided to ask him, and what he found out about Albert made Jimmy feel ashamed of his hasty judgment. The story "Judge Jimmy," by Lee Waltner, appearing in March *Wee Wisdom,* will please both boys and girls.

When One Door Closes, God Opens Another

Fred Anderson's furniture factory had been closed down three long months, and it looked as if people never would start buying furniture again. Fred won-

dered what had become of Johnson, his sander man. In Fred's estimation Johnson was a hopeless dreamer, always talking about mixing religion with everyday affairs. What good was his religion, now that he was out of work? One day Johnson came in, and made a proposition that resulted in the factory's starting up again on full time, and he frankly stated that the idea came as a result of placing his affairs in God's hands. Fred Anderson became convinced that it was indeed worth while to mix religion with everyday affairs. Read about these two men in the true story "The Mixer," by Godin V. Greene in *Christian Business*.

Put the Seal of Success on Your Business

"When you sense any adverse thought in your business, wipe it out through a strong denial. Then make a strong affirmation of Truth, success, and prosperity. Realize that through you God is pouring out blessings upon your business. Realize that He is ever inspiring you with new ideas through which prosperity may be made manifest." These practical directions are taken from a prosperity treatment that is given in March *Unity Daily Word* under the title of "Blessing the Business."

The Way to God's Kingdom

We have a wonderful guidebook that tells us explicitly how to reach the kingdom of God. Instead of following its directions, however, we go our way, expecting some day to come upon the kingdom. Dr. C. O. Southard says in a March issue of *Weekly Unity* that we have but to establish the consciousness of God's presence within ourselves in order to become a citizen of the kingdom. The title of Dr. Southard's interesting article is "Seek Ye First the Kingdom."

CLASSIFIED DIRECTORY

Unity Centers and Unity-Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 310 W Portland

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand
Alhambra— ** Unity Soc, 133 N Garfield
* Unity Cen, 14 S 2d
Bakersfield— ** Unity Cen, 1669½ Chester
Berkeley— ** Unity Cl, 1176 Colusa
Burbank— *** Unity Cen, Gregg bldg
Eagle Rock— ** Unity Cen, 4652 Eagle Rock
Glendale— *** Unity Cen, 119 S Kenwood
Hollywood— *** Unity Lib, 1030 N Western; Unity Cl, 1651 Winona
** Unity Fellowship, 7056 Hollywood
§ Truth Center, 1642 N Cherokee
Huntington Park— *** Unity Cen, 2555 Clarendon
Inglewood— *** Unity Tr Min, 426 E Queen
Ione— *** Unity Study Cl, Main & Preston
Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut
Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy
** Unity Cen, 1002 S Burger
* Unity Truth Cen, 721 S Hill; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; Maynard Bk st, 712 S Grand; Instit Relig Science, 2511 Wilshire; J W Robinson's, 7th & Grand; May Co, 8th & Hill; Anna McMillan, 4118 Central (col)
§ Home of Truth, 1975 W Wash
Napa— * Mrs Ralph Wilson, 938 Seminary
Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
§ Truth Cen, 3006 Fruitvale
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove
Pomona— * Meta Bk sh, 1084 W 4th
Redlands— ** Leona Ballou, 906 Tribune
Richmond— *** Beulah Tiller, 146 2d
Sacramento— *** Unity Cen, 2130 21st
San Bernardino— *** Unity Cen, 2189 E st
San Diego— *** Unity Soc, 412 A st
* Artemisia Bk sh, 645 B st
San Francisco— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; Paul Elder Co, 239 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall
San Jose— § Christian Assembly, 72 N 5th
Santa Barbara— § Truth Cen, 227 E Arrellaga
Santa Cruz— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut
Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean
Santa Rosa— ** Unity Cen, Masonic Temple
Stockton— *** Unity Cen, 822 N Center
Van Nuys— *** Unity Cen, 14424 Friar
Whittier— *** Unity Soc, 410 S Greenleaf
Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg

Denver— ** Temple of Prac Chr, 1437 Clenarm
* Publication Bk st, 514 15th
Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main
Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— * Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, 110 N Beach; Unity Cen (col) Masonic Hall, Weaver st
Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)
Lakeland— *** Unity, 202 Peninsular Telephone Bldg
Miami— ** Unity Cen, 128 S E 3d
Orlando— *** Unity Cen, Tremont Hotel
St Petersburg— *** Unity Church, 646 5th ave S
Tampa— *** First Unity Soc, 222 W Lafayette
West Palm Beach— § Temple of Truth, 600 S Olive

GEORGIA

Atlanta— * Open Door, Cham of Com

IDAHO

Boise— * Unity Study Cl, 517 N 10th

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main
Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson
** Unity Study Cl, 4837 S Parkway (col)
§ Divine Science College, Straus bldg; Home of Truth, Lake View bldg
* South Side Cl, 4307 S Mich (col)
Decatur— *** Unity Cen, 127 E Prairie
Galesburg— ** Unity Cen, 703 Bondi bldg
Moline— *** Unity Cl, Peoples Power bldg
Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood
Rockford— ** Unity Cen, Stewart bldg
Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy
Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E
Davenport— *** Unity Cen, Whitaker bldg
Des Moines— *** Unity Cen, K P bldg
Sioux City— *** Unity Cen, Martin Hotel
Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Louisville— *** Unity Truth Cen, Ft Nelson hotel; Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MARYLAND

Baltimore— * Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington
§ Home of Truth, Hotel Vendome
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek— * Book Nook, 90 Highway
Bay City— ** Unity Cl, First Presbyterian Church
Detroit— *** Unity Cen, 5057 Woodward
Flint— * Study Cl, 336 Crosby; Study Cl, 1418 Jane
Grand Rapids— ** Unity Soc, 61 Sheldon
Kalamazoo— *** Unity Cen, 209 W Dutton
Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d
Minneapolis— *** Unity Soc, Plymouth bldg; Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park
Red Wing— ** Unity Cl, 312 West
St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, 3538 Harrison; Unity Soc, 913 Tracy, Unity Cen, 2216 Brooklyn (col)
St Joseph— *** Unity Cen, Empire Trust bldg
St Louis— *** First Unity Soc, Kings-Way hotel; Unity Soc, 711 N Grand
** So Side Unity Group, 3611 Bates
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel
Bozeman— *** Unity Cen, 301 S Black
Butte— *** Unity Cen, YMCA
Helena— * Meta Cen, Unitarian Church bldg
Great Falls— ** Unity Cl, 313 Central
* Truth Cen, Columbia bldg
Livingston— *** Unity Cen, Murray hotel
Missoula— * Unity Cl, 447 W Broadway

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st
Omaha— *** Unity Cen, Courtney bldg
** Unity Truth Cen, Patterson bldg
* Meta Lib, Patterson bldg

NEVADA

Reno— ** Unity Cen, 106 State

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier
East Orange— * Divine Science, 19 Washington
Montclair— *** Unity Cl, 14 S Park
Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th
Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 210 N 6th
Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 50 Livingston
Buffalo— *** Unity Soc, Hotel Statler
New Rochelle— ** Unity Cen, 271 No ave
New York City— *** Unity Soc, 11 W 42d; Unity Cl, 2 W 130th (col)
* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125
§ Church of Truth, Salmon Tower bldg
Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East
Schenectady— *** Unity Soc, 1029 University
Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple
Alliance— ** Unity Cl, 238 Main
Canton— *** Unity Soc, 428 Market N

Cincinnati— *** Unity Cen, 26 E 6th; Unity Gleaners, 2942 Minot, Oakley Station
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, 128 The Arcade
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross
Toledo— *** Unity Soc, 404 W Bancroft
Warren— *** Unity Cen, 2d Natl Bank bldg
Wellington— ** Unity Cl, 419 Courtland
Xenia— ** Unity Cl, Kingsbury bldg
Youngstown— *** Unity Cl, Public Lib
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Okmulgee— *** Unity Reading Rm, 100½ S Morton
Tulsa— *** Unity Reading Rm, 1242 S Boston
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Reed hotel
Philadelphia— § Center of Truth, 236 S 13th; Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, 435 Penn
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

Memphis— *** Unity Cen, 148 Court
Nashville— *** Unity Cen, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— ** Unity Study Cl, 1309 Brazos
Dallas— ** Unity Cen, 1913½ Commerce
El Paso— *** Unity Temple, 350 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, New Majestic bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st
Tacoma— * Truth Cen, 505 Broadway
Yakima— ** Meta Cen, 301 N 2d
§ Church of Truth, 2d & B

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Madison— *** Unity Cen, 9 W Main
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— § Divine Science Cen, 99 King William
* New Thought Soc, Darling bldg
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 211A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 635 Fort
Winnipeg— *** Unity Assb, 322 Donald
** Unity Cen, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
CHRISTIAN BUSINESS—*Combines Truth with business*
YOUTH—*For youthful readers, regardless of years*
WEE WISDOM—*Teaches children to live happily*

Yearly subscriptions, $1.50

Was the Master Poor?

Judged by the world's standard of wealth—stocks and bonds, houses and lands, bank accounts and safe-deposit boxes, Jesus Christ was a poor man. In reality, however, he held the key to the Creator's inexhaustible and eternal storehouse of good. Read what Frances W. Foulks says on this subject in her article "The Master's Resources," to appear in April *Unity*. Miss Foulks is the author of *All Things Made New*, a book of meditations for practical use.

Another Booklet in German

A letter from our German translator, Mrs. H. A. Hahn, informs us of her having brought out another Truth booklet in German. Its title is *The Path to Good*, and the author is Mrs. Owen, the leader of the London Unity Center. The price of this booklet is 50 cents.

The Key to True Development

Charles Fillmore has always asserted that Jesus Christ is the head of Unity School. In conformance with this statement we find these words in his book *The Twelve Powers of Man:* "If you would bring forth the very best that is in you, study the methods of Jesus Christ. Study them in all their details, get at the spirit of everything that is written about this wonderful man, and you will find the key to the true development of your soul and your body." Advanced students of Truth find a wealth of inspiration in the teaching of this book.

Faith in God Brings Sure Results

Olinda Mason owed her landlord, and her roomers owed her. The situation seemed hopeless till Olinda glanced at a calendar on the wall, and read on the page for the month the words "I promise to have faith in God . . . faith in people . . .

faith in things." In a flash Olinda saw what was wrong, and set about to change her attitude. How everything was righted, how her rent was paid, her smaller bills wiped out, and best of all how happy she became along with her entire household, is interestingly told in "Practical Promises," a true story in the book *Lovingly in the Hands of the Father,* by Evelyn Whitell. This book gives in narrative form many true accounts of actual demonstrations made through Truth.

The circumstances of our lives follow the patterns of our thoughts.—*The Sunlit Way.*

The Value of Laughter

Daniel Marsh, president of Boston University says that laughter provides both physical and mental release, that it has a distinct social value in making a person livable and responsive, and provides an emotional release that makes for a wholesome and cheerful outlook. His full expression on the subject of laughter may be found in the chapter "For Health's Sake, Be Joyful" of the book *Open Doors,* by F. B. Whitney. *Open Doors* is Unity's newest book, and it is being enthusiastically received.

Inspires Bible Study

"I have read the Bible from cover to cover this year and shall doubtless read much of it again, using my *Metaphysical Bible Dictionary,*" writes a Unity reader. We believe that this book will give any Bible student an added incentive to delve more deeply into the teaching of the Scriptures. It gives a new meaning to many of the Bible passages, besides tracing the spiritual and metaphysical meaning and background of Biblical names, both of persons and places. This invaluable book is bound in rich fabrikoid, and is gilt-edge.

Children's Book in Second Edition

How Jimmie Came Through proved to be such a popular book that the first edition was exhausted before Christmas, and we were compelled to print another supply. This 18,000-word story tells in a fascinating way how a selfish boy who thought only of amusing himself changed into an industrious chap who could take responsibility. *How Jimmie Came Through* appeals to both boys and girls.

Thoughts for the Close of Day

"Into my heart there comes, as night draws her curtains about me, the feeling of God's presence folding me safely round, the shadow of the Almighty shutting out the sight and sound of earthly thoughts and things. The angel of His Presence hovers over my dwelling, distills His peace into my very room, fills my heart with a calm trust that removes far from me, into the nothingness to which they belong, all the troubled, anxious, inharmonious thoughts of the day."

This paragraph is taken from the book *All Things Made New*, by Frances W. Foulks. To read this book is to sense the author's nearness to God, and to feel in one's heart a corresponding desire for closer communion with Him. There are forty-nine inspirational meditations in this book.

A Threefold Treatment

"If you continually think and say, 'I am well,' 'I have plenty,' 'I am at peace with all men,' health, success, and happiness will come to you," says Charles Fillmore in his booklet *Directions for Beginners*. This booklet comprises a teaching that is practical in every sense, and helps the beginning student to lay a good foundation for the establishment of Truth in his life.

A Creed of Power

"Stand firm! Rise to the consciousness that there is something within you that is unmoved by the things of the world. . . . Know the truth that no person or thing can take from you the all-conquering Spirit of God within you." Take these words from *Creed of the Dauntless*, by F. B. Whitney, and print them indelibly on the wall of your mind. You will need no stronger safeguard from the seeming ills of this world. *Creed of the Dauntless* is rich in words of courage, of strength, and of inspiration.

Proves Her Faith by her Works

"I have received so much comfort from reading your publications that I want the following order sent as gifts," wrote a friend not long ago, and the order proved to be for thirty-three copies of *Open Doors*, by F. B. Whitney, and ten subscriptions to *Christian Business* magazine. We rejoice that this reader has received so

much inspiration from our teaching, and that she is so generously sharing it with others. May God bless her efforts to spread Truth.

One of the greatest hindrances to a person's getting what he would like to have is that he thinks too much about getting it.—*Be Ye Prospered.*

A Man Who Does Things

Francis J. Gable, editor of the *Unity Sunday School Leaflet,* is now beginning his twelfth year as superintendent of Sunday schools. Being an editor and a Sunday school superintendent are only two of Mr. Gable's numerous duties; in fact, we know of no busier person than Francis J. Gable. Yet the length of time that he stays "on the job" would indicate that he is a success in whatever he undertakes.

All prosperity—everything that makes life worth while—issues from the one Source.—*Remember.*

"Be Thou Perfect"

Contrary to the old belief that man is born in sin, there is encouragement in Imelda Octavia Shanklin's statement "The soul is not inherently sinful. . . . The trend of the soul is upward, and nothing can defeat its complete reunion with God." This declaration comes from the chapter "Indwelling Intelligence" of the book *Selected Studies.* Miss Shanklin's writings are so forceful that the reader instinctively recognizes her as an authority in Truth.

Unspeakable joy, glory, and eternal life are promised to those who with unselfish devotion strive to develop the Son of God consciousness.—*The Twelve Powers of Man.*

Do You Resist the Weather?

If you believe yourself to be subject to colds, and are afraid of certain weather conditions, you may be surprised to learn that "more colds result from damp spirits than from wet feet." In lesson 21 of the book *Heal Thyself,* you will find a number of interesting statements that will set you right about the relation of colds to the weather. *Heal Thyself* teaches the doctrine of abundant, abiding health. It is written by Ruthanna Schenck.

No habit bursts full-grown into our lives, but every one comes from a succession of little acts.—*Miscellaneous Writings.*

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	Divine Remedies	*French*	.75
	Heal Thyself	cloth	1.00
On Prosperity	*Adventures in Prosperity	flexible $2; cloth	1.00
	Be Ye Prospered	cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.35
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.75
Inspirational	All Things Made New	flexible $2; cloth	1.00
	Beginning Again		.35
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	*Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	Sunlit Way, The	*German or English* cloth	1.00
	What Are You?	cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Metaphysical Bible Dictionary		10.00
	New Testament, American Standard Edition		.50
	Journey of Jesus	paper $1; cloth	2.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies	paper $.50; cloth	1.00
	Talks on Truth		.75
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	Aunt Joy's Nature Talks		.75
	*How Jimmy Came Through		.50
	Little Susie Sleep Ears		.50
	Treasure Box		.50
	Wee Wisdom's Way		.75
	White Stockings and Other Tales		.50

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Help Your Friend to Begin Life Anew

March is the month when all nature stirs and pulses with new life. Snow and wind cannot hold back the preparations that are going on for a wonderful awakening. Perhaps at this glad time of the year you would like to help a few of your friends to start life anew, to rise above every adverse situation, and come into a consciousness of abundant and abiding good.

What better way to give a friend new inspiration than through a subscription to *Unity* magazine? You can order three fellowship subscriptions (eight months each) for $3, and have them begin at once, while you save seven weeks in a Prosperity Bank to pay for your order. In the meantime Silent Unity will pray for your guidance and success. The blank below is for your convenience.

.....

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank in which to save $3 for three fellowship subscriptions to *Unity* to be sent at once to the friends whose names are listed below. I desire the prayers of Silent Unity.

Friend's name .....

Address .....

City ..... State .....

Friend's name .....

Address .....

City ..... State .....

Friend's name .....

Address .....

City ..... State .....

My name .....

Address .....

City ..... State .....

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BIG BUSINESS

adopts Christian Business

. . . TODAY men of power in the commercial world are becoming convinced that permanent success can be attained only with the help of practical Christianity. For this reason *Christian Business* magazine is attracting more and more attention from big business executives, many of whom are making it an item of office expense to provide *Christian Business* for their employees, especially for their salesmen who need the constructive message of this magazine.

Christian Business

is a 50-page monthly periodical. It is interesting, its ideas are workable, and it cites actual examples of success attained by men who have demonstrated that business and Christianity are inseparably linked. You may not be thoroughly familiar with the material that is published each month in *Christian Business*, and for this reason we are listing here some offerings of the March number.

The Remedy

—in which Mildred R. White says that the responsibility of bringing about a change in one's affairs rests squarely on the individual and his faith in a higher power than that of any political administration.

The Mixer

—in which a business executive and factory owner becomes convinced that it is indeed worth while to mix religion with everyday affairs.

An Analysis of Why and When Business Will Improve

—in which Frank V. Martinek, assistant vice president of the Standard Oil Company of Indiana, gives his impressions of the fundamental steps necessary to bring world conditions back to normal.

Why not give *Christian Business* a trial, and see what it can do for you and for your employees. Let your subscription begin with the March issue. This stimulating magazine will come to you twelve months for

$1.50

REVELATION

By FLORA B. WALKER

There is a universe within a drop of dew,
And yet we never give it thought,
Until the sun upon it shines,
When lo! a miracle is wrought.

And there is in the heart of man
Great wealth beyond compare,
Undreamed of till God's light of love
Reveals the treasure there.